KITAB-AL-WASILAH

BY

SHEIKH-UL-ISLAM IMAM IBN-I-TAIMIYYAH

Foreward by and Translation
under the guidance of

EHSAN ELAHI ZAHEER

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FOREWORD

Sheikh-ul-Islam Imam Ibn-i-Taimiyyah (may Allah have mercy on him) is one of the eminent and unique personalities who emerge after a long period and illumine the world with their erudition and spiritual glow.

He was born in Syria in an illustrious literary family on the 10th Rabi-ul-Awwal, 661 A.H. His parents named him Ahmad but subsequently he was given the surname of Taqi-ud-Din and patronymic appellation of Abu al-'Abbas. He stayed at Hiran which was his birth-place for five years and, when he was six years old, he shifted to Damascus with his father. There he remained under education in Darul Hadith As-Sakriyya and Madrassa Abi 'Umar.

He was very intelligent and never felt the need of the revision of a book which he once read. The contents of a book were imprinted in his mind for ever. Hafiz Ibn 'Abdul Hadi has given the following account of the intelligence and the brilliance of Ibn Taimiyyah in his book *Al-Uqud-ud-Duriyyah* :

> "Once a renowned scholar of Halab visited Damascus. He heard of the brisk intelligence of a young chap Ahmad b. Taimiyyah. One day, he stood in the way of Ibn Taimiyyah and as the young Ibn Taimiyyah was about to pass by him, he detained him and dictated thirteen ahadith on a tablet. On his having written these ahadith, he asked him to read them out. The Imam of the future and Sheikh of Islam put a glance on the tablet and handing it over to the said scholar, he remarked : "I need not consult the tablet. I can read them out by dint of my memory." The scholar was much amazed on this and again dictated him some more ahadith. The young Ibn Taimiyyah again put a glance on

the tablet and read out the ahadith without consulting the tablet. The Sheikh of Halab, struck with amazement, spontaneously remarked : "If this chap remains alive, he will earn a good name because I have not observed the brilliance of such a high degree."

Imam Ibn Taimiyyah was not yet seventeen years old when his great tutor Qadi Sharf-ud-Din al-Maqdasi authorised him to pass verdicts on juristic matters and when he was 22 years old, the Government appointed him as Sheikh-ul-Hadith in "Dar-ul-Hadith al-Sakariyyah." This office was held by his noble father Sheikh 'Abdul Halim till his death. When the Imam delivered his first lecture in this university, it was attended, in view of the reputation of the knowledge and scholarship of the Imam, by the great learned and scholarly figures like the Chief Justice Sheikh Baha-ud-Din Yusuf Shafi'i, Sheikh-ul-Islam Taj-ud-Din al-Farazi, Zain-ud-Din Abu Hafs 'Umar al-Makki and Sheikh Zain-ud-Din Abul Barkat b. Al-Manji. The Imam in this lecture had discussed so many points about *Bismillah-hir-Rahman-hir-Rahim* (In the name of Allah, Most Merciful, Beneficent) that the audience were spell-bound. Sheikh-ul-Islam Taj-ud-Din al-Farazi was so much impressed that he put this lecture in black and white by his own hand and preserved it in the library of the university for the succeeding generation to enlighten her with it.

In the Darul-Hadith, the mode of his instruction was this that, first of all, he offered the arguments from the Holy Qur'an about a problem and then from the Hadith and, in the last, he would present the opinions of the jurists and the viewpoint of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors. While referring to the judgements of the jurists, he always kept in view to support the Truth thereby and not to expess blind faith in them. He adopted this practice in his addresses and writings and in his sermons and juristic verdicts.

On Muharram 2, 683 A.H., he was granted the office of the Sheikh-ul-Hadith in Darul-Hadith. On Safar 10, 683 A.H., he started his sermons on the interpretation of the Holy Qur'an on

every Friday. His sermons gained such a wide reputation that people came to attend them from far and near. In the words of Ibn Kathir, "A multitude of people would gather there and his reputation got wind in all the villages and towns." He was offered the office of the Chief Justice when he was 29 years old but he turned down the offer merely because he was not prepared, at the will of the Government, for observance of the cult of the modern Ash'arites and he was, on the contrary, the adherent of the beliefs of the traditionists (Muhaddithin). It is why, at a number of occasions he had to face opposition during his sermons on the interpretation of the Holy Qur'an and had more than once witnessed demonstrations against himself.

The Imam was not only a great scholar but also was a man of the battlefield. When the Tatars raided Dumascus and Syria, the Imam not only pursuaded the people to participate in the Jihad and make sacrifices for the cause of Allah, but also put himself before the arrows and the swords of the enemy like a staunch devotee of Islam in the forefront. The historians have recorded :

> "Imam Ibn Taimiyya had played a great role in bringing the Muslims of Syria and Egypt face to face with the Tatars. But for the personality of the Imam and his speeches and writings, faith-provoking and inspiring to Jihad, none would have dared to resist the onsalught of the Tatars. When the Muslims were determined to encounter with the Tatars, the Imam did not confine himself to his house but he displayed marvellous feats of chivalry side by side the soldiers. In the battle of Shaqhab, when the fight was in full swing, he said to one of the commanders of the soldiers, "Take me where the death is stretching her wings."
>
> "The commander-in-chief, on his persistence, led him to a place where the shower of the arrows of the Tatars was coming from all sides. Having reached there, the Imam raised his hands for prayer and prayed for a long time with his eyes fixed in the heaven. Then he unsheathed his sword and swooped upon the enemy like a hawk. He fought so bravely, dauntlessly and selflessly that the bravest youths andthe hereditary warriors were forced to admire him. In

this battle, the Tatars suffered such a fatal defeat that after that they never dared to attack at Syria."

After the battle with the Tatars was over, the Imam devoted himself to the service of the Religion as usual and waged a Jihad by precept and example against the innovations and the practices which were in vogue among the Muslims and had attained the status of the part and parcel of the Religion.

The Seventh Century A.H. is singuiar in as much as innovations were not introdcued in any other century in such a large number as were introduced in this Century. Although religious scholars and mujtahids were found in a large number and the preaching and dissimination of religious instructions was in full swing, yet none of them took any pain to obliterate polytheistic practices till the Imam launched a very effective was against them. He wrote detailed books against the innovations practised in the months of Rajab and Sha'ban. He put an end to the innovated prayers known as Salat-ur-Righa'ib, Salat-ul-Alfiya, etc. He demolished the idolatrous altars which were turned into places of worship by the Muslims due to their misconceptions. He ameliorated the dervishes who remained intoxicated by opium and hemp, had transgressed all the limits of the Divine Law and had become the centre of the devotion of the people. He distinctive demarcated between mysticism and magical feats and instructed people how to discriminate between the two. He helped people to get rid of the ignorant preachers, illiterate *maulvis* and self-made *pirs*. He directed them to follow the teachings of the Qur'an and the Sunnah, and dispelled the spell of the blind faith (*taqlid*) in the great personalities the yoke of which people had put round their necks. In this struggle, he faced innumerable difficulties and hardships. More than once he was put behind the bars but he did not abandon his mass invitation to the Truth till the last moment of his life till, in Dhul-Qa'dah 728 A.H., his soul left this temporal world for eternity.

Imam Ibn Taimiyyah was fully eqiupped with the sterling qualities of calling the spade a spade and of dauntlessness. The author of Durar-i-Kaminah writes :

"Qatlubak Mansuri was a Turkish Chief of Syria who weilded much influence with the Government. He would purchase merchandises from the merchants but always delayed the payment. The merchants were restrained to frequent his house to get their payments. He would get any one whipped when he was angry. Once he treated a merchant very harshly. He did not make him the payment despites his numerous visits to him. The merchant narrated the story to the great Imam who took him direct to Qatlubak. Seeing the Imam, he realised that he had come for the redress of the grievances of the merchant. When he met the Imam, he said, by way of taunt, "When you see a rich man at the door of the dervish, you should understand that the rich man and the dervish both are good persons. But when you see a dervish at the door of a richman, you should understand that both of them are bad persons." The Imam instantly replied, "Pharaoh was worse than you and Hadrat Moses was better than I ; but despite this, Hadrat Moses (peace be upon him) visited Pharaoh and invited him to Faith. It never happened that Pharaoh visited Hadrat Moses (peace be upon him). I order you to pay to this merchant his dues. Qatlubak, on hearing the spontaneous and appropriate reply of the Imam, felt ashamed. He eould not offer any excuse and soon after made the payment of dues to the merchant."

The Imam talked even with the greatest person in such an emphatic and confident tone that he was overawed by him. Due to his truthfulness and fearlessness, he had to suffer a number of hardships. His contemporaries would observe silence in certain matters out of expediency, but the Imam would demonstrate the reality of a problem without any fear or favour. On his return from Alexandria, Sultan Nasir and his Wazir were tempted to give some allowance to the Jews and the Christians for a big amount. The Sultan sought a religious verdict in this matter from the Ulemas, but they in consideration of his evil design observed silence. But the Imam in the very first meeting began to chide him and did not care a fig that he had got freedom from the imprisonment due to his generous treatment with him. In the similar way, he had no parallel in generosity.

The Imam was not a wealthy person. He got a small salary for teaching in Darul-Hadith as-Sakariyya and Darul-Hadith al-Hambaliyyah. He did not marry himself and his meals were arranged by his brother Sheikh Sharf-ud-Din 'Abdullah ibn Taimiyyah. While in Egypt, he lived with his uncle's son but he helped every one according to his capacity. He would give away the money as well as clothes to the needy and when he received gifts and donations, he would join them all. Sheik Shahab-ud-Din Ahmad b. Fazlullah al-'Umri says :

> "Every year he received a large amount of dirhams and dinars in the shape of donations which he gave away to the poor and did not spend a single pence on his own self."

Once a man visited him and greeted him. The Imam understood from his appearance that he was in need of a turban He took out his turban, tore it into two parts and handed over one of them to him.

Once a wayfarer made prayer for the Imam and he gave him a part of his garment and said, "Go and make use of it."

Once a person asked him for a book. He said : "Here are all the books before you. You may take whichever you like." The man selected the copy of the Holy Qur'an which the Imam had purchased for many dirhams. When the man went away with the book, the companions of the Imam reproached him. On this, he remarked : "Is it worthwhile for me that he should ask for a book and I should not give it to him ? He will derive some benefit out of it." He further reiterated : "If someone is asked to impart knowledge, he should not refuse."

Kitab-ul-Wasilah is one of the illustrious scholarly works of Imam Ibn Taimiyyah, wherein Imam has repudiated in detail the innovations and the thoughts and notions in vogue among the people. The proposition of Wasilah is one of the problems on which the innovators lay great emphasis. The Imam (may Allah have mercy on him) has very beautifully and effectively expounded this problem and guided the mankind to the Right Path.

May Allah succour us to follow the Truth ! Amen.

IHSAN ILAHI ZAHEER

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE MOST MERCIFUL.

All praise belongs to Allah alone, we seek succour from Him and implore forgiveness from Him ; we beg His refuge against the mischiefs of our selves and against our evil deeds. Whomsoever He guideth aright, there is none to lead him astray, and whomsoever He leads astray, there is none to guide him to the right path. I bear witness there is no god beside Allah ; He is alone and has no associates ; and I bear witness that Muhammad (peace and blessings of Allah be upon him) is His Bondman and His Messenger. He has sent him with the Guidance and the Truth so that he may make these supreme over all religions, and Allah suffices as a Witness.

Allah has sent the Holy Prophet (peace and blessings of Allah be upon him) near the Day of Resurrection, as His Messenger, giving glad tidings of Allah's favours, warning against the painful torment of Hell-Fire, inviting mankind to Allah and as a "glowing torch". Through the instrumentality of the Prophet (peace and blessings of Allah be upon him) He established the supremacy of righteousness in place of error ; dispelled blindness and obscurity ; replaced error with righteousness and rectitude : He provided illumination to the blind eyes : made the deaf ears hear, opened the hearts which were closed to guidance. Allah's Messenger (peace and blessings of Allah be upon him) himself did his utmost to deliver the Divine Message to mankind in its minutest details, without any reservation, alteration or interpolation, to the best possible extent. He passsed on the Divine Trust to mankind ; admonished the Ummah ; strained every nerve in waging Jihad (hard strife) in the cause of Allah and to the last breath of his life he remained

devoted to Allah's worship. He discerned truth from falsehood, righteousness from error, good from evil and made the ways of the inmates of Paradise distinct from those of the denizens of Hell. He distinguished the friends of Allah from His foes. Thus lawful is that which Allah's Messenger (peace and blessings of Allah be upon him) has declared lawful and the only valid religion (Code of Life) is that which he practically established. Allah has sent him for the guidance of both the Jinns and the human beings. It is, therefore, obligatory on all of them to affirm faith in him and in the Shari'ah (Code of Life) vouchsafed to him and to obey him in all private and public matters. The friends of Allah are required to affirm faith in him and to submit to his commands and this is the *Wasilah* (means of approach to Allah) which Allah has ordained His bondmen to seek in this verse :

> "O ye who believe ! Fear Allah and seek means of approach to Him."
>
> (Al-Qur'an 5 : 35)

The Reality of Wasilah

Wasilah is for the fortunate one who affirms faith in Muhammad (peace and blessings of Allah be upon him), submits to his commands and holds that faith and submissiveness as means of affinity between man and the Lord.

It is through this faith and submissiveness that seeking of means of approach to Allah has been made obligatory on mankind under all sets of circumstances. Even today, after the sad demise of Allah's Messenger (peace and blessings of Allah be upon him), it is as obligatory as it was during his lifetime. Since the truthfulness of the religion of Islam has been established supreme, there exists no exception for any one of the creatures. There is no alternative, except this one, to have honour in the sight of Allah, to win His mercy and to be safe from His torment. The Holy Prophet (peace and blessings of Allah be upon him) is the intercessor for all creatures and the master of *Maqam-i-Mahmud* (the Praised Seat) for which all those who have passed before him or would come after him envy.

He occupies the highest rank amongst all the intercessors and is the most illustrious personage in the Sight of Allah. Regarding Hadrat Moses (peace be upon him) says the Qur'an :

> "..............................illustrious in this world and the Hereafter."
>
> (Al-Qur'an 3 : 45)

One who deserves intercession

The honour which has been conferred on Muhammad (peace and blessings of Allah be upon him) was conferred on none of the Apostles and the Prophets of Allah. Only those can avail themselves of the intercession for whom the Prophet (peace and blessings of Allah be upon him) will pray and intercede. Thus one who is fortunate enough to earn the felicity, blessing, prayer and intercession of the Holy Prophet (peace and blessings of Allah be upon him) will find these things as a means of approach to Allah as his companions held his prayer and intercession as a means of mediation between them and Allah during his lifetime and as people would hold his prayer and intercession as a means of mediation to Allah on the day of Resurrection.

The venerable companions of the Holy Prophet (peace and blessings of Allah be upon him) took this word (*tawassul*) in this very sense. Further, his intermediation could be of avail exclusively to the believers and would not benefit the infidels. It was for this reason that the Prophet (peace and blessings of Allah be upon him) was forbidden to seek forgiveness for his uncle, father and other infidels and hypocrites. In this regard Allah addressed him thus :

> "It is alike for them if you seek forgiveness for them or seek not ; Allah shall in no way forgive them."
>
> (Al-Qur'an 6 : 63)

Just as the believers excel one another in faith so do the disbelievers in their infidelity, as says Allah :

> "Postponement (of a sacred month) is but an increase in infidelity."

Intercession for Abu Talib

The intercession may benefit those infidels the gravity of whose infidelity reduces due to their assistance and help of the Holy Prophet (peace and blessings of Allah be upon him). This intercession will, however, mitigate the severity of their torment and will not relieve them totally of the torment as, in Sahih Muslim, 'Abbas b. 'Abdul Muttalib has been reported as saying, "Allah's Messenger, would your intercession benefit Abu Talib ; he supported you and loved you ?" He said, "Yes, he will be in light Fire : and had I not been to intercede he would have been in the abyss of Hell-Fire." In another version (the wording is) : He (Abu Talib) supported you, helped you and felt a great deal of concern about you. Has this (attitude) benefited him ?" He said, "Yes, I found him in the depths of Hell-Fire, so I took him out of it to a portion of comparatively lesser torment.

Muslim has also transmitted on the authority of Abu Sa'id that in a meeting the mention of his uncle, Abu Talib, was made to the Holy Prophet (peace and blessings of Allah be upon him). Whereupon he said, "Verily, my intercession may benefit him on the Day of Resurrection and he may be brought out of Hell-Fire to some lesser torment which will reach his ankle and his brain will boil thereby." He further said, "The one of the denizens of Hell who will earn the lightest torment is Abu Talib who will be shod a pair of shoes of Hell-Fire : and his brain will boil thereby."

Similarly, his prayer may also benefit the infidels of the type of Abu Talib ; for instance, the prayer 'torment may not be accelerated upon them in this world' as the Holy Prophet (peace and blessings of Allah be upon him) has narrated that there was a Prophet whom his nation beat but he uttered nothing from his mouth except : "Our Allah ! Forgive my nation as they do not know me." It has been reported that he himself made this prayer :

> "Forgive them and accelerate not chastisement upon them in this world."

Prayer for Infidels

Says Allah :

"Had Allah seized mankind for that which they earned, He would not have left a creature on the surface of the earth : but He reprieveth them unto an appointed term."

(Al-Qur'an 35 : 45)

In the same way, he may pray for some of the infidels that Allah may guide them aright or provide sustenance to them and Allah may grant his prayer and guide them aright or provide sustenance to them, as he prayed for the mother of Hadrat Abu Huraira (May Allah be pleased with him) and Allah guided her aright ; or as he prayed for Daws saying :

"Our Allah ! Guide Daws on to the righteousness and bring them (to the fold of Islam), so Allah guided them aright."

Hadrat Abu Dawud has reported that the Holy Prophet (peace and blessings of Allah be upon him) prayed for rain for some of the polytheists when they implored him for this it rained. This he did as a matter of beneficence in order to winning their hearts as he used to win their hearts by other means also.

Intercession and Faith

All the Muslims have the consensus of opinion that the Holy Prophet (peace and blessings of Allah be upon him) has the loftiest rank amongst the whole creatures in the sight of Allah. No creature, in the sight of Allah, occupies a rank superior to that of the Holy Prophet (peace and blessings of Allah be upon him). There is no intercession greater than his intercession ; but the Prophets' prayers and intercessions cannot be the substitutes for faith in them and submissiveness to their dictates ; for faith in them and subservience to them guarantee happiness in the Hereafter and complete deliverance from the torment. One who dies believing in Allah and His Messenger and submitting oneself to the dictates of Allah and His

Messenger, is definitely amongst those who deserve felicity ; and one who dies disbelieving the religion that the Holy Prophet (peace and blessings of Allah be upon him) brought, will be one of the denizens of Hell-Fire for ever.

Conditions for deriving benefit from Intercession

The benefit of intercession and prayer for humanity is, however, subject to certain conditions and prerequisites and there are certain hurdles which must be removed before one can avail oneself of intercession and prayer. The intercession for the infidels for deliverance from the Hell-Fire and seeking forgiveness for them of their sins, while they died in the state of disbelief, cannot avail them, even if the intercessor occupies the highest rank among the intercessors and there is no greater intercessor than Prophet Muhammad (peace and blessings of Allah be upon him), and than Hadrat Abraham (peace be upon him), the Friend of Allah. Hadrat Abraham (peace be upon him) prayed for his father and sought forgiveness for him, as the Qur'an says :

> "Our Lord ; Pardon me ; and my parents ; and (all) the believers on the Day of Resurrection."
>
> (Al-Qur'an 14 : 41)

The Holy Prophet (peace and blessings of Allah be upon him) had desired to seek forgiveness for Abu Talib following the tradition of Hadrat Abraham (peace be upon him), and some Muslims too, desired to seek forgiveness for some of their near and dear ones. On this Allah, the Exalted, vouchsafed the following verses :

> "It does not behove the Apostle and those who believe that they should seek forgiveness for polytheists, even though they may be their near of kin (to them) after it has become manifest that they are the denizens of Hell-Fire."
>
> (Al-Qur'an 9 : 113)

Thereafter Allah mentioned Hadrat Abraham's apology thus :

"The prayer of Abraham for the forgiveness of his father was only because of a promise he had made him, but when it had become manifest to him that he (his father) was a foe of Allah, he disowned him. Lo! He (Abraham) was very soft of heart and forbearer."

"It was never Allah's (part) that He should lead astray after He had guided them till He made clear unto them what they should avoid."

(Al-Qur'an 9 : 114-115)

The Episode of Abraham and Azar

It is recorded in Sahih Bukhari that Abu Huraira (Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying, "Abraham (peace be upon him) will meet his father Azar on the Day of Resurrection and on Azar's face will prevail dust and darkness. Abraham (peace be upon him) will ask his father, "Did I not warn you not to disobey me ?" His father would reply, "Today I will not disobey you." Hadrat Abraham (peace be upon him) will supplicate to Allah, "My Lord ! Thou had promised me that Thou will not disgrace me on the Day of Resurrection. What greater disgrace can be there than that my father is being disgraced." Allah, the Exalted and Glorious, would observe, "I have forbidden Paradise for the disbelievers." Then he (Abraham) will be asked to look under his feet and he will observe that it is a wolf smeared with blood. It will be held by legs and plunged into the Hell-Fire."

This is because he (Azar) died as a polytheist. Abraham's prayer for forgiveness, with all his rank and esteem in the eyes of Allah, will not avail him. Says the Qur'an :

"There is a goodly pattern for you in Abraham and those with him, when they told their folk : Verily, have no responsibility in regard to you and all that you worship besides Allah. We have done with you. And there hath arisen between us and you hostility and hatred for ever until yo believe in Allah alone—save that which Abraham promi

his father (when he said) : I will ask forgiveness for thee, though I own nothing for them from Allah—Our Lord ! In Thee we repose our trust, and unto Thee we turn repentant, and unto Thee is our ultimate return."

"Our Lord ! Make us not a prey for those who disbelieve, and forgive us, our Lord ! Thou, only Thou art the Mighty, the Wise."

(Al-Qur'an 60 : 4-5)

In this verse Allah, the Exalted, has directed the believers to follow the example of Abraham (peace be upon him) and his followers, but they should not take for example the supplication made by Hadrat Abraham (peace be upon him) to Allah for his father : "I will certainly pray for forgiveness for you," for Allah pardon not that deities be associated with Him.

Seeking forgiveness for infidels is not permissible

Similar is the case with Hadrat Muhammad (peace and blessings of Allah be upon him)—the arch-intercessor. It has been recorded in Sahih Muslim on the authority of Hadrat Abu Huraira (Allah be pleased with him) that Allah's Apostle (peace and blessings of Allah be upon him) said, "I sought permission from my Lord to seek forgiveness for my mother but He did not permit me. I sought permission from Him to visit her grave and He permitted me." According to another version he visited his mother's grave and shed tears and caused others standing around him shed tears and said, "I sought permission from my Lord to seek forgiveness for my mother, but He did not permit me. I sought permission from Him to visit her grave and He permitted me." So pay visit to the graves as these remind you death.

In Sahih Muslim, it has been recorded on the authority of Anas (Allah be pleased with him) that a person came to the Prophet (peace and blessings of Allah be upon him) and enquired, "Allah's Messenger ! Where is my father ?" He observed, "In the Hell-Fire." When he turned back, he recalled him and remarked, "Verily, my father and your father both are in

Hell-Fire."

There is an other version in Sahih Muslim that Abu Huraira (Allah be pleased with him) reported that when the verse "and warn thy tribe of near kindred (26 : 213)" was revealed, Allah's Messenger (peace and blessings of Allah be upon him) called upon the people of Quraish upon which all rank and file assembled. He then addressed them thus :

> "O children of Ka'b b. Luwayy ! Rescue yourselves from the Hell-Fire. O children of Masrata b. Ka'b ! Rescue yourselves from the Hell-Fire. O children of 'Abd Shams ! Rescue yourselves from the Hell-Fire ! O children of 'Abd Manaf ! Rescue yourselves from the Hell-Fire. O children of 'Abdul Muttalib ! Rescue yourselves from the Hell-Fire. O Fatima ! You can ask anything from me what I possess, but I have no power over anything for you against Allah."

An Analysis of the Arguments of the Deniers of Intercession

As for the intercession and prayer of the Holy Prophet (peace and blessings of Allah be upon him) for the believers, all the Muslims are in full agreement that these will be good for the believers in the world and the religion. Similarly, his intercession for the believers on the Day of Resurrection for increase in reward and elevation of ranks, bears a consensus of opinion among the Muslims. It is, however, stated that some of the innovators deny it. But the intercession of the Holy Prophet (peace and blessings of Allah be upon him) for those amongst his Ummah (community) who committed sins, is unanimously agreed upon among the Companions of the Holy Prophet (peace and blessings of Allah be upon him), their successors *(tabi'in)* and the Muslim scholars ; but some of the innovators like heretics, seceders, Zaidites deny such intercession. They say, "One who is admitted in Hell-Fire, neither intercession nor anything else will bring him out of it." They hold that one who enters Paradise will not be plunged in Hell-Fire ; and one who is plunged into Hell-Fire will not be admitted into Paradise. To them, reward and punishment cannot co-exist in one person.

But the Companions of the Prophet (peace and blessings of Allah be upon him) and their successors hold an opposite view and all the Imams approve only that which has reached them, through a regular chain of transmission, of the authentic sayings of Allah's Apostle (peace and blessings of Allah be upon him) that Allah will bring out a people from Hell-Fire after inflicting torment upon them as long as He wills. He will bring them out of Hell-Fire on the intercession of Muhammad (peace and blessings of Allah be upon him) and the other people will come out of it on the intercession of other Prophets and still another people will come out without any intercession.

Those who disapprove of the intercession adduce arguments from the following sayings of Allah :

> "And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it."
>
> (Al-Qur'an 2 : 48)

> "......Nor will compensation be accepted from it, nor will intercession be of use to it."
>
> (Al-Qur'an 2 : 123)

> "(O ye who believe : Spend of that which We have provided you) ere a day comes when there will be no trafficking, nor friendship, nor intercession."
>
> (Al-Qur'an 2 : 254)

> "Warn them (O Muhammad) of the Day of the approaching (doom), when hearts will be choking the throats, when there will be no friend for the wrong doers, nor any intercessor who will be heard."
>
> (Al-Qur'an 40 : 18)

> "So the intercession of intercessors will not avail them."
>
> (Al-Qur'an 74 : 48)

The followers of the Sunnah of the Holy Prophet (peace and blessings of Allah be upon him) rebut their argument by saying that the above verse may imply two things :

Firstly, it will not avail those who ascribe divinity to others beside Allah, as says Allah regarding their qualification :

> "What has brought you unto this burning ? They will answer : We were not of those who prayed, nor did we feed the wretched.
>
> "And we used to deny the Day of Judgement, till the inevitable came unto us.
>
> "The mediation of no mediators will avail them."
>
> (Al-Qur'an 74 : 42-48)

The benefit of intercession was denied to them due to the reason that they were infidels.

Secondly, He aims at the negation of such intercession in which the polytheists affirm faith and likewise the followers of innovations amongst the people of the Gospel and the Muslims deem that the creature has got some power in the sight of Allah to intercede with Him without authority as people intercede for some of them with others and the one with whom an intercession is made is forced to grant the intercession of the intercessor because he has some want attached with the intercessor or he grants intercession out of favour and fear. The polytheists took the Angels, apostles and the righteous as their intercessors with Allah. They modelled their statues and sought intercession through them and would say, "They are dear to Allah ; we, therefore, seek mediation unto Allah through their prayers and worship so that they may seek intercession for us, just as people seek mediation to the kings through their courtiers because they are very close to the kings as compared with other people. They intercede with the kings without their prior permission. They intercede with the king regarding a matter which he does not like but he is bound to grant the intercession either out of fear or favour. Allah has disapproved this sort of intercession.

Intercession without Allah's authority

Allah, the Exalted, says

"Who is he that intercedeth with Him save by His permission."

(Al-Qur'an 2 : 255)

And He says :

"And how many angels are in the heaven whose intercession availeth naught but after that Allah giveth permission to whom He wills and (with whom) He is pleased."

(Al-Qur'an 53 : 26)

He further says regarding angels :

"And they say : The Beneficent (Lord) hath taken unto Himself a son, be He glorified ! Nay but (those whom they call sons) are (His) honoured servants. They speak not until He hath spoken, and they act by His command. He knows whatever is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him."

(Al-Qur'an 21 : 26-28)

"Say (O Muhammad) : Call upon those whom ye set up beside Allah ! They possess not an atom's weight either in heavens or earth, nor have they any share in either, nor hath He a helper among them. No intercession availeth with Him save for him whom He permitteth."

(Al-Qur'an 34 : 22-23)

"They worship besides Allah that which neither harms them, nor benefits them ; and they say : These are our intercessors with Allah. Say : Would ye inform Allah of (something) that He knoweth not in the Heavens or in the earth ? He is Glorified and Exalted above all that ye associate (with Him)."

(Al-Qur'an 10 : 18)

"And warn thereby those who fear that they will be mustered unto their Lord, for they would not have a protector beside Allah nor an intercessor, that they may ward off (evil)."

(Al-Qur'an 6 : 51)

"Allah ! It is He Who hath created the heavens and the earth and that which they contain, in six days. Then He mounted the throne.

"Ye have not, beside Him a protector or mediator—Will ye not then remember ?"

(Al-Qur'an 32 : 4)

"And those unto whom they invoke besides Him possess no power of intercession, but for him who beareth witness unto the Truth knowingly."

(Al-Qur'an 43 : 86)

"Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you."

(Al-Qur'an 6 : 94)

And Allah says :

"Or do they choose intercessors other than Allah ? Say : What ! Even though they have power over nothing and have no intelligence.

"Say : Unto Allah belongeth all intercession. His is the sovereignty of the heavens and the earth. And ultimately unto Him ye will be brought back.

"And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold they are glad."

(Al-Qur'an 39 : 43-45)

Says Allah :

"......and voices are hushed for the Beneficent, and thou hearest not but a faint murmur. On that Day no intercession availeth save (that of) him unto whom the Beneficent

hath given leave and whom he accepteth."

(Al-Qur'an 20 : 108-109)

"For what cause should I not serve Him who hath created me, and unto Whom you will be brought back ?"

"Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save ?"

"Then truly I should be in error manifest.

"Lo ! I have believed in your Lord, so hear me."

(Al-Qur'an 36 : 22-25)

Intercession that is not granted :

This is the intercession which the polytheists affirm for the angels, the Divine Apostles and the righteous. They modelled their statues and said, "Our seeking intercession through their statues is the intercession though their selves." Similarly, they visited their graves and said, "We seek intercession with them after their death so that they may intercede in our favour with Allah." Then they modelled their idols and worshipped them. This kind of intercession Allah and His Messenger (peace and blessings of Allah be upon him) have disapproved and it is on this account that they have condemned the polytheists and termed them as infidels. Allah, the Exalted, says regarding the people of Noah :

"And they said : Forsake not your gods. Forsake not Wadd, nor Suw'a, nor Yaghuth, nor Ya'uq, nor Nasr. And they have led many astray."

(Al-Qur'an 71 : 23-24)

Ibn 'Abbas (Allah be pleased with him) has reported that these personages were the righteous persons of the people of Noah. When they passed away, the people sat at their graves in devotion, then they modelled their statues and began to worship them. This fact is well known in the books containing the interpretation and the commentary of the Qur'an and the traditions of the Holy Prophet (peace and blessings of Allah be

upon him), *e.g.* Bukhari. Allah's Apostle (peace and blessings of Allah be upon him) has disapproved this and has eradicated the very root and source of these wrong notions. He has invoked curse for one who takes the graves of the Divine Apostles and the righteous persons as places of worship and say prayer therein even though the worshipper may not be seeking intercession with the dead bodies lying in graves. He forbade them to say prayer turning face towards graves. He commissioned Hadrat 'Ali b. Abi Talib to leave no grave but to level them to the ground ; nor should he leave any statue but should efface and destroy it. He (the Prophet) invoked curse upon the portraitors. Abu Al-Hayaj Asadi has reported that Hadrat 'Ali b. Abu Talib narrated to him : Verily, I send for that for which Allah's Messenger (peace and blessings of Allah be upon him) sent me : Leave no statue till you efface it, nor a grave till you level it to the ground. According to another version, he said : Nor leave a portrait till you obliterate it. (Muslim)

CHAPTER 1

MEANING OF TAWASSUL : FAITH AND PRAYER

The word tawassul conveys three senses. The Muslim scholars have consensus of opinion about two of them. One of the two, which is the bed-rock of Faith and Islam, is tawassul (seeking mediation with Allah) through faith in the ministry of the prophethood of Muhammad (peace and blessings of Allah be upon him) and through submission to his teachings. The second is Holy Prophet's prayer and intercession for the believers. This is also good. Those in whose favour the Holy Prophet (peace and blessings of Allah be upon him) has prayed or made intercession, will seek tawassul thereby. This has the full agreement of opinion among the Muslim scholars. He who denies any of the two senses of tawassul (mediation) is a disbeliever and proselyte. He will be exhorted to seek repentance and if he turns to Allah as penitent, his life is secure, but if he is adamant to reaffirm his faith, he will be put to sword. It should, however, be borne in mind that tawassul through the affirmation of faith in the prophethood of the Holy Prophet (peace and blessings of Allah be upon him) and submission to his commands, is the essence of the religion (Ad-Din). This bold fact is known to every one—a scholar as well as a common Muslim. Accordingly, one who denies this form of tawassul, his infidelity is obvious in the eyes of all rank and file. Similarly one who denies Holy Prophet's prayer and intercession and the usefulness thereof for the Muslims, is also a disbeliever. This disbelief is more subtle than the first one. He who denies it due to his ignorance, should be informed of the gravity of the sin, but if he insists on his denial, he in fact renounces his faith.

The Belief in Unity of Divinity : Prerequisite of Salvation

None of the people of Qiblah denies the usefulness of the

Holy Prophet's prayer and intercession in this world. As for his intercession on the Day of Resurrection, the followers of the traditions of the Holy Prophet (peace and blessings of Allah be upon him) *i.e.* the Companions of the Holy Prophet (peace and blessings of Allah be upon him), their successors and all the four Imams (leaders in religious deductions), hold that the Holy Prophet (peace and blessings of Allah be upon him) will, on the Day of Resurrection, make intercessions of many kinds—general as well as special. He will also intercede with Allah in favour of those people of his Ummah who committed sins in the world, for whom Allah will permit him ; and none but believers in the Unity of Divinity, besides those who ascribe partners to Allah, will avail themselves of his intercession. His intercession cannot deliver the believers in the plurality of Divinity from the Hell-Fire, however great lovers of him they may be, or in however deep esteem and reverence they may hold him. It is exclusively the faith in his prophethood and submission to his commands that can deliver one from the Hell-Fire. It is for this reason that Abu Talib, the uncle of the Holy Prophet (peace and blessings of Allah be upon him), and others who loved him very much but who did not affirm faith in the Oneness of Allah would not achieve deliverance from the Hell-Fire on the intercession of the Holy Prophet (peace and blessings of Allah be upon him) or through any other means. It has been recorded in Sahih Bukhari on the authority of Abu Huraira (may Allah be pleased with him) that he asked Allah's Messenger (peace and blessings of Allah be upon him), "Who will be the happiest person due to your intercession on the Day of Resurrection ?" He observed, "The happiest of mankind on the Day of Resurrection due to my intercession will be one who affirmed with the sincerity of his heart that there is no god but Allah.

It has been recorded in Sahih Muslim on the same authority that Allah's Messenger (peace and blessings of Allah be upon him) said : "A prayer of every Apostle is granted. So, every Apostle hurried to offer his (cherished) prayer. But I have preserved my prayer as intercession on the Day of Resurrection ; it must reach if Allah, the Exalted, so wills, everyone of my Ummah who dies not associating anything with Allah."

It is transmitted in As-Sunan, on the authority of 'Auf b. Malik, that Allah's Messenger (peace and blessings of Allah be upon him) said : "An angel came to me from my Lord who gave me the option between admittance of half of my Ummah into Heaven and intercession (on the Last Day). I opted for intercession that would be for one who died without associating anything with Allah.

This Unity of Divinity is the keynote of the religion—the religion besides which Allah will not accept any other religion from any one. Allah has raised His Apostles and sent down His Book for the establishment of this cult. Says the Holy Qur'an :

"And ask those of Our Messengers whom We sent before thee : Did We ever appoint gods to be worshipped besides the Beneficent."

(Al-Qur'an 43 : 45)

"And We sent no messenger before thee but We inspired him, (saying) : There is no god save Me, so worship Me."

(Al-Qur'an 21 : 25)

"And verily, We have raised in every people a messenger, (proclaiming) : Serve Allah and shun false gods. Then some of them Allah guided (aright), and some of them error smote."

(Al-Qur'an 16 : 36)

The message of every Prophet opened with the following address to his people :

"Serve Allah. There is no god for you besides Him."

(Al-Qur'an 7 : 65)

It is transmitted in Al-Musnad on the authority of 'Abdullah b. 'Umar (may Allah be pleased with both of them) that Allah's Messenger (peace and blessings of Allah be upon him) observed : "I have been raised with the sword, close to the Day of Resurrection that people may worship Allah Who is One and has no associate. And my sustenance has been appointed under the shade of my lance; and ignominy and

humiliation has been prescribed for one who violates my command and one who imitates a people, is one amongst them.

Polytheism of the Meccans

The polytheists among the tribe of Quraish—whose polytheism has been pin-pointed by the Qur'an and whose lives, properties and household have been made lawful for the Muslims and for whom Hell-Fire has been prescribed—themselves admitted that it was Allah alone who created the heavens and the earth as says the Holy Qur'an :

> "And thou ask them : Who created the heavens and the earth ? They would answer : Allah. Say : Praise be to Allah ! But most of them know not."
>
> (Al-Qur'an 31 : 25)

> "And if thou ask them : Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work) ? They would say : Allah. How then they are turned away ?"
>
> (Al-Qur'an 29 : 61)

And says the Qur'an

> "Say : To whom belong the earth and that it contains, if ye have knowledge. They will say : Unto Allah. Say : Will ye not then remember ? Say : Who is the Lord of the seven heavens, and the Lord of the Tremendous Throne? They will say : Unto Allah (all that belongeth). Say : Will ye not then keep duty (unto Him). Say : In whose hand is the dominion over all things and He protects, while against Him there is no protection, if ye have knowledge ? They will surely say : Unto Allah (all that belongeth). Say : How then are ye bewitched ? Nay, but We have brought them the Truth, any lo ! they are liars. Allah hath not chosen any son, nor is there and god along with Him ; else would each god have assuredly championed that which he created and some of them would assuredly have overcome others. Glorified be Allah above all that they allege."
>
> (Al-Qur'an 23 : 84-91)

Holding Intercessors besides Allah

The polytheists who ascribed divinity to others than Allah acknowledged that their deities were creatures. But they took them as their intercessors and sought access to Allah by worshipping them. Allah, the Exalted, has explained this viewpoint thus :

"They worship besides Allah that which neither hurteth them nor profiteth them, and they say : These are our intercessors with Allah. Say : Would ye inform Allah of that which he knoweth not in the heavens and the earth ? Hallowed be He and high exalted above all that ye associate (with Him)."

(Al-Qur'an 10 : 18)

And says Allah

"The revelation of the Scripture is from Allah, the Mighty, the Wise. Lo ! We have revealed the Scripture unto thee (O Muhammad) with truth ; so worship Allah, making religion pure to Him (only). Surely pure religion is for Allah only. And those who choose protecting friends besides Him (say) : We worship them only that may bring us near to Allah. Lo ! Allah will judge between them concerning that wherein they differ. Lo ! Allah guideth not him who is a liar, an ingrate."

(Al-Qur'an 39 : 1-3)

They used to say in their response to the Divine Call (*i.e.* Talbiyah) :

"I am here at thy service. Thou hath no partner save one Thou hath taken thy associate. Thou art his Master and of that he possesseth."

And says Allah, the Exalted :

"Allah coineth for you a similitude of yourselves. Have ye, from amongst those whom your right hands possess, partners in the wealth. We have bestowed upon you, equal with you in respect thereof, so that ye fear each other (that

ye ascribe unto Us partners out of that which We created) ? Thus We explain Our revelations for people who have sense."

"Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray ? For such there are no helpers."

"So set thy purpose (O Muhammad) for religion as a man by nature upright—the nature (framed) of Allah in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not."

"Turn unto Him (only) ; and be careful of your duty unto Him, and establish worship, and be not of those who ascribe partners (unto Him)."

"Of those who split up their religion and became schismatics, each sect exulting in its tenets."

(Al-Qur'an 30 : 28-32)

Here, Allah, the Glorified, has made this point clear through a beautiful similitude that it does not behove Him to hold His subservients as His partners. If none of you likes to have partners in one's authority, then how do you like a thing for Me which you do not like for your own selves ? It is just like their saying that He has daughters whereupon Allah, the Exalted, said :

"And they assign unto Allah that which they (themselves) dislike, and their tongues fabricate lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned."

(Al-Qur'an 16 : 62)

And Allah, the Exalted, has said :

"When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly."

"He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself) : Shall he keep it in contempt : or bury it beneath the dust. Verily evil is their judgement."

"For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise."

(Al-Qur'an 16 : 58-60)

Categories of Polytheists

The polytheists mentioned by Allah and His Messenger (peace and blessings of Allah be upon him) are classed into two categories : the People of Noah and the People of Abraham. The polytheism found way in the People of Noah as they initially retired to the shrines of the righteous ; then they modelled their statues and ultimately began to worship them. The cult of plurality of divinity prevalent among the People of Abraham was rooted in the worship of the stars, the Sun and the Moon. The polytheists belonging to both the categories worship the Jinns. The Satans inspire them and assist them in some of their ignoble deeds. They believe that they worship the angels whereas, as a matter of fact, they worship the Jinns ; for these are the Jinns only who help them in their works and appreciate their ascribing divinity to Allah. Says Allah, the Exalted :

"And on the Day when He will muster them all together, He will say unto the angels : Did these worship you ?"

"They will say : Be Thou glorified. Thou art our Protector from them. Nay, but they worshipped the Jinn, most of them were believers in them."

(Al-Qur'an 34 : 40-41)

The angels do not help them in their polytheism, neither in life nor during the pangs of death, nor are they pleased with it. On the contrary, these are the Satans who sometimes help them and appear before them in the form of human beings and they witness them with their own eyes. Some of the Satans

says : I am Abraham ; I am the Masiah ; I am Muhammad ; I am Khizar (Elias) ; I am Abu Bakr ; I am 'Umar ; I am 'Uthman ; I am 'Ali ; I am such and such Sheikh (saint). Sometimes, some of them will say unto others : It is that Apostle of Allah ; it is Khizar (Elias), whereas all of them are the Jinns who bear witness of one another. Like human beings, some of the Jinns are disbelievers ; some of them are transgressors, some others of them are sinners, still some of them are ignorant worshippers. There are certain Jinns who love their divines and dress themselves with the garbs similar to those of their divines. They say, "We are so and so." They live in jungles and wild deserts ; they offer food and drink to the way-farers, guide them to the right path and foretell them certain unseen events to be happened in future. The man who comes across such Jinns, believes that he has seen a living or a dead divine whereas he has seen merely a Jinn and a Satan, for the angels do not induce people to ascribe divinity to others than Allah, to trample and transgress the limits set by Allah and to rebellion and oppression.

Allah, the Exalted, says

"Say : Call upon those whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change."

"Those whom they call seek the way of approach to their Lord, which of them shall be the nearest ; they hope for His Mercy and they fear His doom. Lo ! the doom of thy Lord is to be shunned."

(Al-Qur'an 17 : 56-57)

A group of the past religious scholars holds that certain nations invoked the angels and the prophets like 'Uzair and Masiah. Allah, therefore, made it manifest that the angels and the prophets, like those who worship them, are the bondsmen of Allah, and that they yearn Allah's mercy and fear His torment. Like all the righteous servants, they, too, seek nearness to Him.

These polytheists sometimes say : "We seek intercession

through them *i.e.*, we make entreaties to the angels and the Divine Apostles that they should intercede with Allah in our favour. When we visit their shrines, we seek nothing but their intercession only." As for the portraits and statues of the righteous personages, they say: "We mean by them nothing more than the remembrance of their companions and the noble traditions of their lives. When we address these statues, we, in fact, invoke those past pious personages whose statues have been modelled after their death, so that they may intercede for us with Allah." So, one of them says: "O My Lord", "My Lord, Jarjas" or "O' Batras", "Pious Mary", "O' My Lord, Abraham or Moses, son of 'Imran", intercede for us with thy Lord. Sometimes they address the dead body beside his grave, or they invoke the living persons in their absence as if they are present and alive and hearing their prayers and supplications. They hymn ode of their praise thus: "My Lord! I am under you care; I am in your refuge. Intercede with Allah for me. Pray unto Allah that He may help us against our enemies. Pray unto Allah that He may relieve us of this calamity, that He may remove this distress." Some of them say, "Pray to Allah that He may forgive us." Some of them quote the following Qur'anic verse in support of their ascribing divinity to others besides Allah:

> "And if, when they had wronged themselves, they had come unto thee and asked forgiveness and the Messenger had sought forgiveness for them, they would have found Allah, Forgiving, Merciful."
>
> (Al-Qur'an 4 : 64)

They argue that when they seek forgiveness through Allah's Messenger (peace and blessings of Allah be upon him) after his death, they assume the position of his Companions who sought forgiveness through the Holy Prophet. The only difference between the position of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and that of the other people is that the former sought forgiveness in the lifetime of the Holy Prophet (peace and blessings of Allah be upon him) and the latter adopted this practice after he had departed to the heavenly

abode. Their viewpoint is not tenable for in this way they oppose the viewpoint which carries the consensus of opinion of all the illustrious Companions, their successors and the Muslims at large. None of them ever sought through the Holy Prophet (peace and blessings of Allah be upon him) forgiveness after his death ; nor did they ever supplicated for anything through him. Moreover, no Muslim scholar has ever recorded any such instance in his books. Of course, some of the Jurists relating to the later age, have narrated a false tradition on the authority of Malik (may Allah have mercy on him). God-willing, we shall soon mention that and have discussion on that in detail.

To invoke angels, prophets and the righteous, after their death, in supplications whether beside their graves, or in their absence, and to address their statues, constitutes the most abominable type of polytheism practised by the polytheists among the people not vouchsafed any Divine Book and prevalent among the innovators of the People of Book and the Muslims who introduced various forms of polytheism and worships without any Divine sanction at their back :

> "Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not ?"
>
> (Al-Qur'an 42 : 21)

Thus directing supplications to the angels and the prophets, whether after their death or in their absence, making entreaties to bestow something on them, seeking help and intercession with them and installing their statues for seeking intercession, constitute the cult which has not been vouchsafed by Allah ; nor has any Messenger been raised with this objective, nor has any Book been sent down embodying the teachings of polytheism. It is neither obligatory nor plausible according to the unanimous verdict of all the Muslims. None among the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors has followed this type of doctrine. Also none of the Muslim scholars has ever exhorted its practice. If some people exist who, under the garb of piety

and worship, hold it permissible and cite fables and visions in support of their viewpoint, they get inspiration from the Satan. There are some persons who hymn eulogy of the dead personages while praying to them and seeking their intercession and help and some of them indulge in exaggeration in the praise of the prophets and the righteous. All this is not permissible in the Divine Shari'ah nor it is obligatory nor plausible ; and he who worships in the manner which is neither obligatory nor plausible but believes it to be obligatory or plausible, is one who has gone astray and has introduced heinous innovation. All the authorities on the religion are in full agreement that the idea of plausible innovation is alien to Islam. Allah should, therefore, be worshipped in a manner which is obligatory or plausible.

A large number of people plead various advantages and benefits of this type of polytheism. They reinforce their stand with arguments which are based on mere speculation, personal taste and temperament. Sometimes blind faith, visions etc. form the basis of their argumentation.

Their arguments can be refuted in two ways : firstly, with a tenet (*Nass*) of the Qur'an and the Sunnah and the consensus of the scholars and, secondly, with speculation, fervour and the description of the discussions made about polytheism, which are more weighty than the so-called expediencies.

Invoking the dead and the absent bodies is unanimously prohibited

The detail of the first answer is that it has been proved without any shadow of doubt with the help of the teachings of the Qur'an and the Sunnah related by successive chain of religious people and of the consensus of opinion held by the righteous scholars, that nothing of the sort is either obligatory or plausible in Islam. The Holy Prophet (peace and blessings of Allah be upon him), rather none of the Divine Apostles before him, has ever enjoined upon mankind to invoke angels, prophets and the righteous, after their death or in their non-presence, for help and for seeking intercession. None of the Divine Apostles has allowed to utter these words : "O angels, intercede for us

with Allah. Invoke Allah that He may bestow on us His Succour, provide us with Sustenance and guide us on to the right path". Similarly no past Divine Apostle or a righteous person has been allowed to be addressed thus : "O Allah's Apostle ; O Messenger of Allah, pray unto Allah for me ; ask Him to forgive me, or to guide me aright or help me or grant me security." No one is allowed to say, "I complain unto Thee for my sins, loss of sustenance, enemy's power over me" ; or to say, "I complain unto Thee against one who has oppressed me." Nor should any one say, "I am Thy visitor ; I am Thy guest : I am at Thy help" ; or "Thou grant refuge whosoever supplicates for it ; Thou are better than those from whom people seek refuge". It is not permissible for anyone to write his supplication on a piece of paper and hang it at the grave of a person. Nor should any one record on a piece of paper that he is in the refuge of so and so saint. All these practices have been devised by the innovators from among the Jews and the Christians as well as the Muslims. The Jews and the Christians practise these innovations in their synagogues and temples and the pseudo-Muslims near the graves of the Divine Prophets and the righteous personages or in their non-presence.

Islam has no room for such absurdities. Nor have these any trace of support in the successive transmission of the teachings of the Qur'an and the Sunnah ; nor is there any difference of opinion in regard to their prohibition in Islam. The Holy Prophet (peace and blessings of Allah be upon him), or any other Divine Apostle before him, has never enjoined any of such things upon his Ummah. The People of the Book (the Jews and the Christians) have no exhortation of the sort on the part of their Prophets just as the Muslims have no tradition from their Prophet (peace and blessings of Allah be upon him) to this effect. None of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors has practised these acts ; nor has any of the leading religious scholars, the four Imams, held these acts commendable. None of these scholars has held it permissible during the performance of the rituals of pilgrimage or at other places of worship to

beseech Allah's Messenger (peace and blessings of Allah be upon him) to seek intercession for him or pray unto Allah for his Ummah or to complain against the wordly calamities and ordeal of religion suffered by his Ummah. The Companions of the Holy Prophet themselves suffered multifarious trials and tribulations after the Prophet's departure from this world. At sometimes femine took hold of them ; at other times destitution bruised them. At some times, they were tried with fear and power of the enemy over them and still at other times they succumbed to failings and sins. But none of the illustrious Companions of the Holy Prophet (peace and blessings of Allah be upon him) resorted to his grave or to the grave of Abraham (peace be upon him) or to the grave of any of the Divine Apostles and invoked them thus : "We protest unto you against the femine or against the power of the enemy or against our innumerable sins." Nor did they ever supplicated beside their graves : "Invoke Allah to provide us with sustence or to grant us succour or to forgive us of our sins."

Introduction of Innovation

Such supplications and others similar to these constitute innovations which have not been approved by any of the leading scholars amongst the Muslims ; at the same time these have not been stipulated as obligatory or laudable by any of the scholars of Islam. Every innovation which is neither obligatory nor laudable is an abominable act and is a deviation from the right path as agreed upon by all the Muslim scholars. Some scholars hold some of the innovations as laudable ; but they hold it so only when it is supported by any proof or inference derived from some tenet of Shari'ah. No Muslim scholar pleads an innovation, which is neither obligatory nor laudable, as a righteous act in order to seek nearness to Allah. One who seeks approach to Allah through an act not approved by the Shari'ah and which is not either obligatory or laudable according to any inference or proof, is the servant of Satan and follows the diabolic course of action. 'Abdullah b. Mas'ud (may Allah be pleased with him) says :

"Allah's Messenger (peace and blessings of Allah be upon him) drew a line before us and drew some other lines on its right side and some on its left side and said : This is the path of Allah ; and these are paths on each of which there is a Satan inviting (mankind) to him. He then recited this verse : Verily, this is My path straight ; so follow that ; and follow not other paths lest you should be deviated from His path."

(Al-Qur'an 6 : 153)

The Muslims should conform their Conduct to the Ways of the Earliest Believers

This a comprehensive principle which must be adhered to by every one who believes in Allah and His Messenger (peace and blessings of Allah be upon him). It is not permissible for any one to act inconsistently with the valid and authentic traditions of the Holy Prophet (peace and blessings of Allah be upon him) and the way of the earliest believers amongst the Muhajirin (immigrants) and the Ansars (local helpers) and their successors. No one is permitted to follow a person who contravenes the traditions of the Holy Prophet (peace and blessings of Allah be upon him) and the consensus of opinion of the earlier scholars, particularly when no leading scholar or trustworthy Mujtahid (one who strives hard in making religious deductions) holds a similar view in regard to an innovation. It is absurd to argue that, when there is a person holding a different viewpoint regarding certain innovation, the consensus exists no longer ; for the consensus is not based on his concord, nor does his disagreement revocate the consensus (Ijma') so much so that even the difference of opinion expressed by a Mujtahid in some later age, cannot affect the validity of the consensus because it has the support of the successive traditions and the consensus of the past scholars at its back. Thus the opinion of a person who talks in religious matters without knowledge and disputes in regard to Allah without knowledge, guidance or the Illuminating Book (Qur'an), carries no weight and significance.

Prohibition of Turning Graves into Mosques

Not only the Holy Prophet (peace and blessings of Allah be upon him) has not enjoined upon mankind anything that is not obligatory or laudable, but also he has declared unlawful and prohibited anything that may lead to polytheistic notion and practice just as he has forbidden to take the shrines of the Divine Apostles (peace be upon them) and those of the righteous personages as the places of worship. It has been transmitted in Sahih Muslim (the renowned collection of the traditions of the Holy Prophet) on the authority of Jundub b. 'Abdullah that :

"Allah's Apostle (peace and blessings of Allah be upon him) said five days before his departure from this mortal world : "Verily, those who preceded you took the graves as places of worship. Lo ! Take not the graves as places of worship. Indeed I forbid you from it."

In Sahihain (Muslim and Bukhari), it has been transmitted on the authority of 'Aisha (Holy Prophet's wife) that :

"Allah's Apostle (peace and blessings of Allah be upon him) said before his departure to heavenly abode: "Allah has subjected to curse the Jews and the Christians for they took the graves of the Divine Apostles sent to them as places of worship."

Hadrat 'Aisha (may Allah be pleased with her) said that the Holy Prophet's grave was not raised high lest it should be taken as a place of worship and devotion.

To take a place as a place of worship implies that it has been specified for the five obligatory prayers and for other rituals of worship just as mosques are constructed for this purpose. A place that is taken as a mosque is exclusively meant for worship of Allah and supplication unto Him instead of for making supplication to the creatures. The Holy Prophet (peace and blessings of Allah be upon him) has, therefore, prohibited to take the graves as the places of worship for saying prayers therein like one who goes to the mosque even if the intention of one who worships in the precincts of the graves is to worship Allah alone. The worship near the graves has been prohibited lest

people should resort to the graves with a faith in one who lies in the grave or for making supplications to one or asking one to invoke Allah to bless them. The Holy Prophet (peace and blessings of Allah be upon him) has accordingly prohibited to take such a place even for the worship of Allah alone lest it should lead people to ascribing divinity to Allah. A deed that may cause a mischief without a preferable propriety has been forbidden as the Holy Prophet (peace and blessings of Allah be upon him) has prohibited to observe prayers on three times (*i.e.* when the sun is to rise ; when it is at meridian and is to decline), for prayer during these hours may prove a great trial in the form of resemblace with the polytheists that may seduce people to polytheism. There is no reasonable expediency that can warrant permission for observing prayers in these hours, for prayers can be offered conveniently in other hours. The scholars in Shari'ah have much debated on this point. Most of them have permitted to offer prayer during these hours. The most eminent verdict of the scholars is :

When the prayers in these hours are prohibited to bar the way to polytheism lest it should lead to the worship of the sun, then how gross a sin it will be to worship the sun. Obviously, the worship of the sun is more strictly prohibited. Similarly, if it has been prohibited to take the graves as the places of worship lest this should incline a person to make prayer to the graves and worship them, the prayer to and worship of the graves themselves is more vehemently prohibited.

Kinds of Visits to Graves

In view of what has been stated above, visits to the graves are of two sorts : one which is permitted by the Shari'ah and, the second which is based on innovation. The visitation having the sanction of the Shari'ah means to visit the graves with the intention of praying for the deceased just as we partake in the funeral prayer with a view of supplicating for the deceased. Visit to the graves and the observance of the funeral prayer are identical with each other. The Holy Qur'an says :

"And never (O Muhammad) pray for one of them who dieth, nor stand by his grave."

(Al-Qur'an 9 : 84)

Allah has, thus, prohibited His Prophet (peace and blessings of Allah be upon him) from praying for the non-believers and from standing by their grave for they had denied the faith in Allah and His Messenger (peace and blessings of Allah be upon him) and had died in the state of infidelity. Since the observance of funeral prayer for the non-believers was denied for their unbelief in Allah and His Messenger (peace and blessings of Allah be upon him), it insinuates that where this cause exists no more, the prohibition of visiting graves will cease to be effective. That this prohibition is specifically meant for the non-believers, denotes that one can pray for those who are not non-believer and can stand by their graves. Had the prayer been not permitted by the Shari'ah for any one, the non-believers would not have particularly been denied this privilege and their infidelity would not have been mentioned as the main cause of the denial of this advantage. The prayer for the deceased among the believers and standing by their grave for begging Allah's mercy on them was an indisputable practice of the Holy Prophet (peace and blessings of Allah be upon him) related by successive witnesses. Allah's Apostle (peace and blessings of Allah be upon him) used to say funeral prayer for the deceased Muslims and he enjoined it upon his Ummah also. Whenever a Muslim from amongst his Ummah was buried in the grave, he would stand by his grave and say : "Beg for him the strengthening of his heart, for at this very moment he has been subjected to accountability." The Holy Prophet (peace and blessings of Allah be upon him) paid visits to the graves of Ahl-al-Baqi'* and to those of the martyrs of the battle of Uhud and instructed his Companions, as they paid visit to the graves, to say :

"O those amongst the believers and the Muslims who live in their abodes, peace be upon you ; and we indeed, if Allah, the Exalted, so wills, are to join you. May Allah show mercy on our predecessors and successors."

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* It is graveyard in Medina where the Muslims were buried on their death.

It is transmitted in Sahih Muslim on the authority of Abu Huraira (may Allah be pleased with him) that :

"Allah's Messenger (peace and blessings of Allah be upon him) set out to a graveyard and said : Abodes of the believers, peace be upon you ; and we indeed, if Allah so wills, are to join you."

There is a number of traditions of the Holy Prophet (peace and blessings of Allah be upon him) well-known and without interruption in the chain of their transmission.

Visits to the Graves of Infidels

It is this sort of visit to the graves which is permissible under the tenets of Shari'ah with the exclusive purpose of praying for forgiveness and elevation of ranks of the deceased. There is another kind of visits called the common visit and is allowed to be paid to the graves of the infidels as well as those of the Muslims. Muslim, Abu Dawud, Nisa'i and Ibn Majah have transmitted on the authority of Abu Huraira (Allah be pleased with him) that :

"Allah's Messenger (peace and blessings of Allah be upon him) visited his mother's grave, his eyes welled up with tears and those around him too yielded to tears. Then he remarked : I sought permission from my Lord to beg forgiveness for her but that was not granted to me. Then I prayed Him to permit me to visit her grave ; so He granted me permission. So pay visit to the graves, for it reminds you the Last Day."

It will follow from the above hadith that a visit to the graves that reminds one of death is lawful, no matter if the inmate of the grave be an infidel. It is in contrast with a visit paid to the graves with a view of praying for the deceased. This sort of visit is exclusively permitted in favour of the believers in Islam.

The visit to graves based on innovations is that which is paid for begging of the deceased the fulfilments of one's wants, for seeking blessings and his intercessions and that which is meant

for praying beside the grave with the conviction that his prayer will be granted by the grace of the grave. The visits paid with these purposes in mind stem from innovations and find no sanction of the Holy Prophet (peace and blessings of Allah be upon him). The Companions of the Holy Prophet (peace and blessings of Allah be upon him) made no such supplications beside the blessed shrine of the Holy Prophet (peace and blessings of Allah be upon him) or beside the graves of others. This is a type of polytheism and one of the causes of polytheism. If the observance of prayer near the graves of the Divine Apostles and the righteous people with making supplication to them or considering that prayer near their graves will be granted, is prohibited and it provokes the wrath and curses of Allah—as the Holy Prophet (peace and blessings of Allah be upon him) has observed : "Allah's wrath has seized hard a people who took their prophets' graves as places of worship" or as he observed : "May Allah ruin the Jews and the Christians who took their prophets' graves as places of worship" or as he said : "Verily those who have preceded you took the graves as the places of worship, so beware and take not the graves as places of worship for I forbid you from it"—then how miserable will be the position of a persons who prays to a deceased person, make supplication beside his grave or seeks blessings through him and has the conviction that the deceased are a means of the grant of supplication and fulfilment of wants ?

Such notions formed primary cause of polytheism in the People of Noah and of the worship of the idols in the mankind at large. Ibn 'Abbas (may 'Allah be pleased with him) has reported that :

> "During the period intervening Adam and Noah have passed ten generations ; every one of them (acted) upon Islam ; then polytheism came into existence due to (undue) respect for the graves of their righteous personages."

It has been transmitted on the authority of Ibn 'Abbas (may Allah be pleased with him), in Sahih Bukhari, the commentaries of the Holy Qur'an and the life records of the Divine Apostles (peace be upon them) in the interpretation of Divine

revelation, "And they said : Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth, Ya'ud and Nasr", that they were righteous persons of the People of Noah, After their death, people sat at their graves in devotion, modelled their statues and ultimately started their worship. Ibn 'Abbas states that these idols were subsequently shifted in the Arab tribes.

Some atheists have propounded a new materialistic philosophy of polytheism in regard to graves. They do not acknowledge the bold facts that Allah had created the heavens and the earth in seven days ; that He possesses the knowledge of the minutest details of everything and that He listens the supplications made by His bondsmen and grants them. They take intercession in its literal sense and not in the sense, as recognised by the believers, that it is a supplication with which a righteous person prays unto his Allah and He grants his prayer. They hold that rainfall for which the people of Moses prayed unto their Lord, was not because of the acceptance of their prayer. Instead they contend that the effective factors in determining the course of events in this world are potentialities bestowed upon a man, the rotation of sky or the forces of nature. They assert that when a man loves a righteous personage who has passed away, particularly when he pays visit to his grave, his spirit obtains communion with causes which bring about the blessings of the Supreme Wisdom or some heavenly being showers its grace on the soul of the visitor while Allah is unaware of it—rather even the soul of a person for whom intercession is made has no idea of it. For instance, as mirror is placed before the sun, its rays reflect on the mirror ; then if an other mirror is placed before the first mirror, the rays will reflect into the second mirror from the first one ; if this mirror is placed before a wall or water, the rays will reflect on it. So, intercession has the same position as a mirror and it is for this reason that visitor to the grave derives benefit out of intercession.

Jinns and Satans visit Polytheists

This assertion of these atheists is replete with a variety of infidelity which is not hidden from anyone who bothers to

ponder over it. Undoubtedly, the Satans meet human beings, give them inspirations and exercise certain powers through the agency of the idols; all these form the root cause of the deviation from the right path on the part of humanity. To take the graves as idols is the first step towards polytheism ; it is why some visitors to graves hear the voices near the graves, see certain visions before them, witness strange forces in operation which are taken for a miracle of some righteous deceased person whereas sometimes they are the Jinns and the Satans. For instance, they observe a grave is cleft and the deceased comes out of it, talks with peole and embraces them. Such a thing you will witness near the graves of the Divine Apostles and other people whereas he is a satan. Indeed the Satan assumes the form of a human being and says : I am so and so prophet ; I am so and so Ash-Sheikh ; and he tells a lie.

In this regard, there is a number of events which cannot find their full mention in this small book. The ignorant person believes that one who came out of the grave, caressed him or conversed with him, was the inmate of the grave, or was a righteous person or a Divine Apostle. In contrast to it, a perfect believer knows without any shadow of doubt that he is Satan.

How to drive away the Jinns

There are various methods to determine whether it is the Satan. First, one should recite Ayat-ul-Kursi, verse pertaining to the Divine Throne, with conviction and sincerity of heart. On its recitation, the Satan would disappear, sink in the earth or would cover himself. Ayatul Kursi does not allow any righteous person, a king or an angel to harm anyone. It is a fact that the Satan causes harm to mankind. It has been transmitted in Sahihain from the tradition related by Abu Huraira that a Jinn said to him : "When you go to bed, recite Ayat-ul-Kursi, for it provides you Allah's refuge and the Satan does not approach you till dawn". Upon this, Allah's Messenger (peace and blessings of Allah be upon him) said, "He spoke the truth to you, although he is a great liar. You should beg Allah's refuge from the Satans. You should, however, seek refuge

against him in the manner that is prescribed by Shari'ah as lawful. The Satans have counteracted the Divine Apostles in their lives, persecuted them and caused distraction and disturbance in their prayers.

The Holy Prophet (peace and blessings of Allah be upon him) drove away the Jinns

Once a Jinn with an ember of fire in his hand came to the Holy Prophet (peace and blessings of Allah be upon him) and intended to put him to flames. Upon this, Hadrat Gabriel, the archangel, came to him with a famous emulet mentioned in the hadith narrated by Abu Altiyah. Abu Altiyah has reported that a person asked 'Abdur Rahman b. Khanbash, "What did the Holy Prophet (peace and blessings of Allah be upon him) do as the Satans made a mischief against him ?" He said, "The Satans rushed on him from the mount paths. One of them had an ember of fire in his hand and wanted to burn him to ashes. The Holy Prophet (peace and blessings of Allah be upon him) was startled. Upon this, Gabriel came to him and said, "Say." The Holy Prophet (peace and blessings of Allah be upon him) said, "What should I say ?" He asked him to recite these words :

> "I seek refuge with the perfect words of Allah, which neither a pious person nor a profligate person can transgress. I beg Allah's refuge against the evil of that Allah has created and fashioned out of nothingness, against the evil of that which descends from the heaven and of that which ascends to it, againt the evil of that which comes out of the earth and of that which enters in it, against the evil of the trials of day and night, against the evil of that which comes by night except that which comes by night with good, O Beneficent."

Upon this, the ember was extinguished and Allah, the Exalted and Glorified, defeated the Satans. It has been transmitted in Sahihain (Bukhariand Muslim) on the authority of Abu Huraira who reported that the Holy Prophet (peace and blessings of Allah be upon him) said, "A ghost from amongst the Jinns

came to me to create distraction in my prayer. Allah, the Exalted and Glorified, enabled me to overpower him. I intended to seize him and tie him with a pillar of the mosque so that you might see him in the morning, but I happened to recollect the prayer of Hadrat Solomon (peace be upon him) :

> "My Lord ! Forgive me and bestow on me Sovereignty such as shall not belong to any one after me."
>
> (Al-Qur'an 38 : 35)

Thus Allah drove him away with humiliation.

It has been reported on the authority of Hadrat 'Aisha (may Allah be pleased with her) that as Allah's Apostle (peace and blessings of Allah be upon him) was saying his prayer, a Satan came to him. He caught hold of him, cast him down and strangled him. He said, "I felt the coldness of his tongue on my hand. Had I not recollected Hadrat Solomon's prayer, people would have seen him tied." (Nisa'i. Its chain of transmission qualifies the condition prescribed by Bukhari as has Abu 'Abdullah al-Maqdasi mentioned in his "Mukhtar" which is more excellent than Sahih Al-Hakim).

Abu Sa'id al-Khudri has reported that Allah's Messenger (peace and blessings of Allah be upon him) was observing the dawn-prayer and I was following him. He was confused about the recitation of the Qur'an. As he concluded the prayer, he said, "Wolud that you had seen me and the Iblis (Devil) ! I stretched forth my hands, seized him and strangled him till I felt the coldness of his spittle between my these two fingers—the thumb and the forefinger. Had I not recollected my brother Solomon's prayer, he would have been tied with a pillar of the mosque and the childrens of Medina would have been playing with him. No one should allow anything, if he can, to come between him and the Qiblah. Imam Ahmad has transmitted it in his Musnad and Abu Dawud in his Sunan.

It has been transmitted in Sahih Muslim that Abu Darda' said, "As Allah's Messenger (peace and blessings of Allah be upon him) observed prayer, we heard him saying : "I seek the

protection of Allah against you." Thereafter he said, "I invoke curse upon you—the curse of Allah." He said this three times. He stretched forth his hand as if he was catching something. As he concluded the prayer, we said, "Allah's Messenger! We have heard you saying something in the prayer which we have never heard before. We also saw you stretching forth your hand." He replied, "Iblis (the Devil), the foe of Allah, had come with a bright meteor in his hand to hurl on my face. Upon this I said three times, "I seek the protection of Allah against you." Then I said, "I invoke curse upon you—the perfect curse of Allah. So he remained at some distance. I then intended to catch hold of him. Had there been not the prayer of our brother Hadrat Solomon (peace be upon him), he would have been tied and the children of Medina would have sported with him."

The Jinns and the Satans cannot harm the Believers

When the Satans have attacked the Divine Apostles (peace be upon them), tortured them and have disturbed them in their prayers, how can the pitiable condition of a common believer been imagined. Allah has protected the Divine Apostles due to their prayer, remembrance, worship and the Jihad (strife in the cause of Allah). The Holy Prophet (peace and blessings of Allah be upon him) extirpated the Satans from amongst mankind and the Jinns with various kinds of arts and actions endowed by Allah, the Exalted. The most excellent of righteous actions are the prayer and strife in the cause of Allah. There are a number of *ahadith* dealing with the excellence of the prayer and Jihad. So, Allah will aid the followers of the Divine Apostles due to such actions for which he succoured His Apostles. But those who introduced innovations into Islam, which have no Divine sanction at their back, forsook the worship of Allah, Who is Alone and has no associate, abandoned the obedience of their Prophets which was ordained for their Ummahs, introduced eulogy in regard to the Divine Apostles, the righteous personages and propounded the cult of polytheism, have become the target of the strategy of the Satans. Says Allah, the Exalted :

"Lo! he had no power over those who believe and repose trust in God."

"His power is only over those who make a friend of him, and those who ascribe partners unto Him."

(Al-Qur'an 16 : 99-100)

And says Allah, the Exalted :

"Verily, as for My servants, thou hast no power over them as such of the froward who follow thee."

(Al-Qur'an 15 : 42)

Another way to test whether it is the Satan is that one should pray to God to uncloud his reality ; or should ask the person himself whether he is so and so ; or one should take serious oaths from him ; or should recite the Qur'anic verses and should resort to other means which may terrify the Satans and cause harm to them.

Similarly, some people conceive that they are seeing Ka'ba and that they are circumambulating it ; a grand throne is stretched before them and the glorious being is seated thereon ; they see a large number of men ascending and coming down ; they consider them angels and they come to believe that the glorious being is Allah, the Exalted and Glorious. But, in fact, he is the Satan.

The Episode of Sheikh 'Abdul Qadir Jilani

The incidents of this sort and others have been experienced by numerous persons. Allah helped some of them and made it obvious to them that it was the Satan. Sheikh 'Abdul Qadir Jilani is one of these blessed personages. He himself has given an account of an incident which he once experienced.

"One day," he said, "I was obsessed in worship. All of a sudden I saw a grand throne with glowing light pervailing over it. A voice struck my ears, "Abdul Qadir ! I am your Lord ; for you I have made lawful that which I have forbidden for others." I said, "Are you Allah save Whom there is no god ? Get away, O foe of Allah." On this the light vanished and

darkness wrapped the entire scene. The voice said, " 'Abdul Qadir ! You have succeeded to defy my strategy by dint of discernment in religion and knowledge. I have put seventy divine saints to perfidy due to such incidents." Afterwards, people asked him as to how he came to recognise him as a Satan. His reply was that he recognised the Satan by his assertion that Allah had made lawful for him that which He had forbidden for others and he knew that the Divine Law (Shari'ah) revealed to the Holy Prophet (peace and blessings of Allah be upon him) was subjected neither to abrogation nor to any alteration and that the Satan proclaimed that he was his Lord and he could not assert that he was his Allah who has no associate."

Seeing Allah in this world

There are certain persons who put faith in all such supernatural happenings and think that they have seen the Lord with their physical eyes in the broad day-light. They base their arguments on observations and they may be true in whatever assertions they make. Some of ignorant people claim that they have seen Allah, the Exalted, with these material eyes in this world. Most of them deem that what they had seen was either a Divine Apostle or a righteous person or Prophet Elias (Al-Khidar) whereas he was a Satan.

To see the Holy Prophet (peace and blessings of Allah be upon him) in vision

It has been transmitted in Sahih Muslim that Allah's Apostle (peace and blessings of Allah be upon him) said :

> "He who saw me in a dream, indeed saw me, for the Satan cannot assume my image."

This tradition deals with seeing the Holy Prophet (peace and blessings of Allah be upon him) in a vision. Sometimes, a dream is a Divine revelation and at other times, it may be from the Satan ; but Allah has forbidden the Satan to assume the image of the Holy Prophet (peace and blessings of Allah be upon

him) in a vision. A man cannot, however, see the Holy Prophet (peace and blessings of Allah be upon him) with his eyes in wakefulness in this world. He who thinks that the person whom he has seen is the Holy Prophet (peace and blessings of Allah be upon him) is ignorant. It is why none of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors have ever narrated that he has seen the Holy Prophet (peace and blessings of Allah be upon him) in wakefulness after his departure to the heavenly abode.

One who saw something of this sort or one who testified one who saw such a thing, in fact, believed that a single person can be present simultaneously at different places in one and the same condition which is obviously against the verdict of reason. There are some persons who hold that the object seen is a spiritual, abstract and allegorical form of the deceased. They do not know that it is the Jinn who changes his appearance. Some of them consider that he is an angel whereas there exists a marked distinction between a Jinn and an Angel in many respects. Some Jinns are infidels, profligates and ignorants whereas some Jinns are believers and the followers of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). But most of the people do not know that these are the Jinns and the Satans whom they wrongly take for angels.

The Satans help the Profligate

In the same manner, certain spirits, which are called by them the spirits of stars, come down unto those who worship the stars and unto the idolators. They consider that they are angels whereas they are from amongst the Jinns and the Satans who deviate the polytheists from the right path.

Those who do not believe in the visibility of the Jinns

The Satans make friends with those who indulge in all such activities which are appreciated by them, viz., polytheism, disobedience of Almighty Allah and transgression of limits set by Allah. Sometimes the Satans communicate to them certain information regarding matters of the unseen, so that they may

reveal some matters to the people ; sometime they tease and torture their enemies by means of murder, disease, etc., some other times, they come to rescue whom they love ; still at sometimes they steal for them the property of people in the form of hard cash, foodgrains and costly garments. They think that it is one of the miracles of the friends of Allah whereas these are merely the tricks of the Satan. Sometimes the Satans lift one high in the air and carry one to another distant place. Some Satans carry a person to Mecca at the place of 'Arafa and bring him back. The people take it his miracle despite the fact that he did not perform the Hajj, *i.e.*, he did not put on the pilgrim's dress, nor did he recite talbiyah*, nor did he circulmambulate the Holy House (Ka'ba), nor did he ran between the hills of Safa and Marwa, whereas it is known to all that non-observance of all these rituals constitutes a serious error. Some of the people go to Mecca for the circumambulation of the Holy House without any intention of performing *'Umra* as prescribed in Islam and do not put on a pilgrim's dress when they reach the fixed points from which the limits of *haram* commence, whereas everybody knows that one who makes up his mind for Mecca to perform certain rituals of Hajj, is not permitted to transgress the fixed points (*miqats*) without putting on a pilgrim's dress. Even if a man enters Mecca for the purpose of trade and visit to certain places or for the acquisition of knowledge is ordained to put on this particular dress (*ihram*) at the fixed points (*miqats*). Is this special dress obligatory or only plausible ? There are two well-known opinions among the religious scholars. This chapter is, however, very vast and it deals with magic and sorcery. This topic will be discussed at length at some other place.

In short, such lengthy but baseless stories are rampant among the polytheists, idolatrous persons from amongst the Christians and innovators of this Muslim Ummah. Any one who prays unto the deceased personage and seek succour from him, from a prophet or from others, is deflected from the right path on account of some of these stories. Similar is the case of

* This means to pronounce : I am at Thy beck and call, My Lord.

one who prays unto the pious personages in their absence. If they happen to see a person, having resemblance with the deceased, who talks with them and fulfils their certain wants, they consider that he is the deceased pious person who has conversed with them and fulfilled their needs, whereas the matter of the fact is that he is the Jinn and the Satan. Some people deem that he is from among the angels but they ignore the bold fact that the Satans do not help polytheists and that these are the Satans only who deflect them from the right path.

Those who disbelieve in the Visibility of the Jinns

The people of ignorance are of two categories : one, those who do not believe that Jinns can appear in human form ; second, those who consider it as the miracles of the friends of Allah (saints). The persons belonging to the first category argue that it is their whim and has no reality. On hearing these statements, the belief of the polytheists and the innovators, who have witnessed the Jinns with their own eyes and have heard of them from the authentic and trustworthy person, grows more and more firm. Then, they who deny the appearance of the Jinns in human form, whenever happen to witness such things, humble themselves before them, submit to them and believe that they are the friends of Allah although they are well aware that they do not perform the obligatory duties enjoined by Allah, so much so that they neither observe five prayers nor do they shun the unlawful things, nor do they avoid obscene acts and the high-handedness. They have rather no fervour of faith and God-consciousness with which the friends of Allah have been characterised in the saying of Allah :

"Lo ! Verily the friends of Allah are (those) on whom fear cometh not, nor do they grieve."

"Those who believe and keep their duty to Allah."

(Al-Qur'an 10 : 62-63)

They see some persons who are devoid of faith and God-consciousness but display some exercise of free-will and perform superhuman deeds. They believe that these are the miracles of

the righteous friends of Allah. Some of them, thus, renounce their religions and revert to the paganism. They put faith in such persons as do not observe prayer, do not believe in the prophets, rather vilify them and find faults with them, as the greatest God-fearing friends of Allah. They are involved in the web of doubts and suspicions. If they take a step towards Islam, the second one falls on the way to infidelity : Mostly they are nearer to infidelity than to faith. The reason for this deviation from Islam is that they infer *Walayat* (friendship with Allah) from such things which do not at all form ground for *Walayat*. Had these things been the signs of *Walayat*, the unbelievers, polytheists, magicians and sorcerers, with the help of Satans, would have performed more wonderful deeds as says Allah, the Exalted :

"Shall I inform you upon whom the devils descend ?"
"They descend on every sinful, false."

(Al-Qur'an 26 : 221-222)

The Friends of Allah and the Friends of Devils

It is essential that falsehood and the opposition of Shari'ah be found in them. The sinfulness and falsehood will flourish in them to what extent they defy the commandments and prohibitions of Allah with which the Holy Prophet (peace and blessings of Allah be upon him) has been raised. These diabolic deeds are the outcome of their deviation from the righteous path, and of their polytheism and innovation and their ignorance and infidelity, rather these are the signs and evidence of the wickedness of their heart. But the ignorant and misled persons deem that it is the fruit of their faith and friendship with Allah the Hallowed. This is because they do not distinguish between the friends of Allah and the friends of the Satan. We have discussed upon the remarkable characteristics of both the categories in a treatise "Differentiation between the friends of Allah and the friends of the Satan." The events and wonderful acts which ignorantly have been taken for the basis of *Walayat*, are performed at a larger scale by the polytheists, infidels,

and the People of the Book than by those who are proud of their attribution to Islam. The argument is only that which is closely related to a thing which necessitates an argument.

We see that these superhuman deeds are performed by the polytheists and the infidels. Obviously, these deeds cannot furnish a proof, not to speak of belief, even of *Walayat*. In no way, it can be a basis of *Walayat*.

Wonders of the Friends of Allah

The friends of Allah are the believers and the God-fearing. The wonders worked by them are the fruit of their faith and God-consciousness and not the outcome of their polytheism, innovation and of the transgression of the limits set by Allah. All the reputed friends of Allah displayed their wonders as a means of establishing the validity of the religion or they did so in order to liquidate the wants of the Muslims. The moderate friends of Allah made use of these wonders in permissible matters. But those who make them as an instrument for the commission of sins, are wrong doers to their own selves ; they are transgressors of the limits set by Allah even if the wonder of the friends of Allah be the result of their faith and God-consciousness. For instance, a person performs jihad and captures the booty but expends it on bad deed in the obedience of the Satan. This property, even if it has been procured by lawful means, if spent in compliance of the dictates of the Satan, becomes a misfortune for him. If this is the case of the wonders which are the outcome of faith and God-consciousness, then how abhorable will be the position of such superhuman deeds the main spring of which are the infidelity, transgression of Divine bounds and disobedience of Allah and which ultimately induce people to infidelity, transgression of Divine limits and disobedience of Allah. It is why that they who tread their path plunge into the abyss of infidelity and polytheism and court death while practising paganism. This subject will be discussed in detail on some other occasion.

Wonders of the Polytheists

We, here, aim at demonstrating the point that the main cause of the deviation of the polytheists from the straight path is what they observe or hear, for instance, the news of the Unseen Dominion, near the idols. An event which perchances to fulfil their want, also deflects them from the Truth. Thus, whenever they see that a grave cleaves and a great saint comes out of it, who embraces them and talks with them, they consider that he is the inmate of the grave. In fact, the grave does not cleave. It is none but the Satan who assumes the form of a saint. In the same manner, the Satan makes people conceive that a wall is cleft and a human being has come out of it, whereas he is the Satan who assumes the form of a man and makes him think that he has come out of the wall.

Some times it so happens that a man who appears to have come out of the grave says : "We do not remain in our graves, but the moment we are buried, we come out of the grave and walk among the people." Some times, it is considered that the deceased walks along his own bier and shoulders it. But the misled persons either belie all these things or take them for the wonders of the friends of Allah (saints). They think that the person who has since been seen is a Divine Apostle, a virtuous person or an angel in his shape. Mostly they say that it is his spirit, his manifestation or his image that has personified itself. Even at some other times, a single person is seen at two different places. From it people deduce a belief that one and the same person can exist at two different places. But these ignorant people are not aware of the fact that the person they have seen is not the deceased but it is the Satan who in guise intends to deflect them from the right path.

Those Who invoke the Prophets and The Righteous are the Polytheists

From the detailed elaboration made above, it has now become vivid that those who invoke the Divine Prophets and the righteous personages beside their graves or in their absence

fall under the category of polytheists who turn to other deities besides Allah for help and succour, hold stars, the prophets and the angels as their lords besides Allah. Contrary to it, Allah says :

> "It does not behove any human being unto whom Allah had given the Scripture and wisdom and Prophethood that he should afterwards have said unto mankind : Be slaves of me instead of Allah ; but (what he said was) : Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof."
>
> "And he commanded you not that ye should take the angels and the Prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah) ?"
>
> (Al-Qur'an 3 : 79-80)

Again says Allah, the Exalted :

> "Say : Invoke those (saints and angels) whom ye assume (to be gods) besides Him, yet they have no power to rid you of misfortune nor to change."
>
> "Those whom they cry seek the way of approach to their Lord, which of them shall be the nearest ; they hope for His Mercy and they fear His doom. Lo ! the doom of thy Lord is to be shunned."
>
> (Al-Qur'an 17 : 56-57)

Again says Allah, the Exalted :

> "Say (O Muhammad) : Call upon those whom ye set up besides Allah ! They possess not an atom's weight either in the heavens or the earth, nor have they any share in either, nor hath He a helper among them."
>
> "No intercession availeth with Him save for him whom He permitteth."
>
> (Al-Qur'an 34 : 22-23)

Differentiation between praying to the Prophets during their lifetime and after their death

The Holy Qur'an is replete with examples wherein one has been forbidden to call upon any one other than Allah from amongst the angels or the Divine Apostles etc., for it constitutes polytheism or it is a road unto polytheism. It is, nevertheless, permissible to seek prayer and intercession of the Divine Apostles during their lifetime. No prophet or a pious man has been worshipped during his lifetime. They have forbidden to seek their prayer after they have departed for their heavenly abode. Similarly, invoking them for prayer while they are not present, is also not permitted, for this attitude towards them leads to ascribing divinity to others besides Allah. It does not result in polytheism if one who sees a prophet or an angel. supplicates him to pray for him. Contrary to it, one who invokes a prophet or an angel in his absence, commits the offence of ascribing divinity to others than Allah, as has actually happened in the world. The absent personage or the deceased one cannot prevent any one from polytheism with the result that the deep relationship of his heart with his prayer and intercession seduces him to polytheism. People invoke them for help, resort to their graves for paying visit, draw their pictures and perform other polytheistic rituals. The polytheist and similar persons from amongst the People of the Book and the innovators among the Muslims have practically degraded themselves to this lowliness.

Praying unto Angels

And it is known that the angels pray for the believing people and beg forgiveness for them, as Allah the Most Glorious, says :

> "Those who bear the Throne, and all who are round about it, hymn the praise of their Lord and believe in Him and ask forgiveness for those who believe (saying) : Our Lord ! Thou comprehendeth all things in mercy and knowledge, therefore, forgive those who repent and follow Thy way. Ward off from them the punishment of Hell."

"Our Lord ! And make them enter the Gardens of Eden which Thou hath promised them, with such of their fathers and their wives and their descendants as do right. Lo ! Thou, only Thou, art the Mighty, the Wise."

"And ward off from them ill-deeds ; and he from whom Thou wardest off ill deeds that day, verily, hast Thou taken into mercy. That is the supreme triumph."

(Al-Qur'an 40 : 7-9)

And says Allah :

"Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo ! Allah is the Forgiver, the Merciful."

"And as for those who choose protecting friends besides Him, Allah is Warden over them, and thou art in no wise a guardian over them."

(Al-Qur'an 42 : 5-6)

It has also been reported that the Holy Prophet (peace and blessings of Allah be upon him) and other Divine Apostles and the righteous personages too, without any request made to them, pray and intercede in favour of the pious and the virtuous of their Ummah for whom Allah has granted permission.

Invocation to Prophets and Saints

If it is not permissible to invoke angels for help, then it is far more prohibited to pray unto the Prophets and the righteous who have departed to the eternal abode, despite the fact that they will pray unto and intercede with Allah in their favour. This prohibition is due to two reasons. Firstly, the Prophets and the righteous will surely pray and intercede for whom Allah will permit them whether they request them to do so or not. On the other hand, if the Prophets are not permitted to make prayer and intercession for certain persons, they will not utter a single word against the Divine Will. It is, therefore, of no avail to make prayer to them.

Secondly, invoking Prophets and the righteous after their departure from this material world, leads to ascribing divinity to others besides Allah. The perfidy of polytheism is so grave that every material benefit or expediency, however charming it may be, must be ignored and abandoned. Here there is no expediency at all which should be made the subject of discussion. Thus there is no justification for making prayer to them. Of course, it is permissible to make prayer to them while they are alive and present, for they put curbs on any tendency towards polytheism. On the other hand, making prayers to the Prophets during their lifetime promises them benefit. They serve and benefit mankind for which they deserve reward and remuneration. In the next world. their intercession will be a cause of honour and a mark of distinction.

Begging of the creature is prohibited (*haram*) ; it is permissible out of expediency and far from the trust in Allah. It is, therefore, appreciable to avoid begging of mankind.

Kinds of Begging of the Creature

Says Allah, the Exalted :

"So when thou art relieved, still toil"

"And strive to please Thy Lord."

(Al-Qur'an 94 : 7-8)

It means that one must have recourse to Allah and should not repose trust in any one besides Him. Says Allah, the Glorious :

> "Had they been content with what Allah and His Messenger had given them and had they said : Allah sufficeth us, Allah will give us of His bounty, and also his Messenger. Unto Allah we are suppliants."
>
> (Al-Qur'an 9 : 59)

In this verse, the bounties and favours have been attributed to both Allah and His Messenger (peace and blessings of Allah be upon him) in the Qur'anic words : And whatsoever the Messenger giveth you, take it ; And whatsoever he forbiddeth,

abstain from it (59 : 7) and has commanded them to seek the pleasure of Allah and His Messenger. But as far as sufficiency is concerned, He has reserved it exclusively for Himself and has enjoined upon human beings to profess that Allah is sufficient for them and should not say that Allah and His Messenger are sufficient for them. They have been commanded to say that they are suppliants to Allah and not to say that they are suppliants to Allah and His Messenger, for supplication is reserved for Allah alone as Allah, the Most High, says in another verse :

> "And he who obeyeth Allah and His Messenger, and feareth Allah, and keepeth duty unto Him : such indeed are the successful."
>
> (Al-Qur'an 24 : 52)

It will appear that Allah has made obligatory the obedience of both Allah and His Messenger but fear (Khashi'ah) and Godliness (Taqwa) have been specified exclusively for Himself.

A comprehensive Hadith

And Allah's Apostle (peace and blessings of Allah be upon him) has been reported to have said to Ibn 'Abbas (may Allah be pleased with him) :

> "O boy, I am to teach you (these) words : Remember Allah and you will find Him face to face. Remember Allah in prosperity, He will remember you in distress. Whenever you are to ask for anything, beg of Allah. Whenever you are to seek help, seek it from Allah. The Reed-Pen dried up after recording what you are to meet. Even if all the creatures muster together to harm, they cannot do any harm to you except that which Allah has ordained to reach you. If you can do some good deeds for Allah's sake with wholeheartedness, with conviction, do them and if you cannot, then have patience against what you do not like, it will bring about abundant good."

This is a famous and well-known tradition but it has been

transmitted here briefly. The saying of the Holy Prophet (peace and blessings of Allah be upon him), "Whenever you ask for a thing, beg of Allah and whenever you seek help, seek it from Allah" is the most authentic tradition reported from the Holy Prophet (peace and blessings of Allah be upon him).

It has been transmitted in Musnad Ahmad that Hadrat Abu Bakr (Allah be pleased with him) never asked any one to hand over to him his whip whenever it happened to fall down from his hands. He used to say : My friend (peace be upon him) has instructed me not to ask people for anything. In Sahih Muslim, it has been transmitted on the authority of 'Auf b. Malik that Allah's Apostle (peace and blessings of Allah be upon him) would take an oath of allegiance from a group of his Companions and put into their ears that they should not beg anything of mankind. Hadrat 'Auf reiterated that a person's whip fell down from his hand but he did not ask any one to hand it over to him. In Sahihain (Muslim and Bukhari) it has been transmitted that Allah's Apostle (peace and blessings of Allah be upon him) said : Seventy thousand persons of my Ummah will enter the Paradise without rendering any account of their deeds. These persons will be those who do not seek exorcism ; who do not cauterize ; who do not take evil omens and those who repose trust in their Lord. He has admired them because they do not ask people to exercise evil spirit. They, in other words, do not ask people for an amulet. A cantation is a sort of prayer which they do not ask for. Some narrators have reported the words "they do not give a charm to any one," which are quite wrong, for their exorcism for their own selves and for others constitutes a virtuous act. The Holy Prophet (peace and blessings of Allah be upon him) exercised his own self and others, but he never sought an amulet from others. Exorcising for his own self and for others was a sort of prayer of his own self and others for which he was ordained ; rather, all the Prophets supplicated to Allah for the fulfilment of their wants and invoked Him as has been mentioned in the episode of Hadrat Adam and Abraham (peace be upon both of them). The narration that as Hadrat Abraham (Allah be

pleased with him) was put in the ballista to hurl him into the fire, the Arch-angel Gabriel asked him to supplicate to Allah, but he asserted that Allah was not in need of his supplication as He knew well his condition, is a fabricated story and has no authentic chain of transmission at its back. But what has been established as authentic has been transmitted in Sahihain on the authority of Ibn 'Abbas that Hadrat Abraham (peace be upon him) said : Allah is sufficient for me and He is the Best of the trustees. Ibn 'Abbas has been reported to have said that these words were recited when Hadrat Abraham (peace be upon him) was flung into the fire and these very words were recited by the Holy Prophet Muhammad (peace and blessings of Allah be upon him) when he and his Companions were threatened by the people in the words : "Lo ! the people have gathered against you. Therefore fear them." (Al-Qur'an : 3 : 173). It has also been reported that Hadrat Gabriel (peace be upon him) asked Allah's Prophet (peace be upon him) whether he needed any help. He replied : "If it is on your part, then there is no need of any help." Hadrat Imam Ahmad (Allah's mercy be upon him) and others have made a mention of it. But the fact is that the supplication of Hadrat Abraham, the friend of Allah, unto his Lord, the Exalted and the Glorious, finds a mention in the Holy Qur'an at various places. Then how can it be imagined that he said : He needs not any prayer ; He well knows my condition.

Wisdom behind Supplication to Allah

Allah has perfect knowledge of everything. Even then He has commanded His bondsmen to worship Him, to repose trust in Him and beg all things of Him. Allah has made these supplications as a means by which the prayers of the worshippers are honoured and the wants of the needy are granted. Allah, the Hallowed, knows the nature of things and He is well aware that so and so is needy and such and such person is sinful. All this perfect and infallible knowledge is not inconsistent with His Command to the sinful to seek forgiveness and turn in repentance unto Allah and with His Command to the needy to make prayers and supplications and do other acts which may serve as a means of fulfilment of their wants. For instance, He has

exhorted mankind to worship Him and submit to Him. This will elevate their rank in the sight of Allah. But, at sometime, man is commanded to do something which is more excellent than prayer as has been transmitted in an authentic tradition thus :

"One whom My remembrance has distracted from begging things of Me, I shall bestow upon him that which is more excellent than that which I grant to the supplicants.

In Tirmidhi, it has been transmitted thus :

"The Holy Prophet (peace and blessings of Allah be upon him) said : Whom the recitation of the Qur'an has distracted from My remembrance and asking for his wants from Me, I bestow upon him that which is more excellent than that which I bestow on those who beg of Me."

Tirmidhi (Allah's mercy be upon him), however, has declared it as a Hasan Gharib Hadith.

The most excellent of all forms of physical worship is the prayer for it contains the recitation of the Qur'an, remembrance of Allah and prayer unto Him. Every one of them (prayers) has been enjoined upon mankind at their proper places. Thus after Surah Al-Fatihah, the recitation of the Qur'an is made in standing posture. In a state of bending (Ruku') and prostration (Sajadah), the recitation of the Qur'an has been prohibited and supplication has been commanded. The Holy Prophet (peace and blessings of Allah be upon him) himself made supplication after the prayer and exhorted his followers to observe it. In prostration also, supplication is plausible, nay, rather it has been ordained. Making supplications during the standing (Qiyam) and bending (Ruku') postures is also permissible, although in Qiyam (standing) and Ruku' (bending) of the recitation from the Qur'an and remembrance of Allah are better than supplication. In short, supplication of a man to his Lord, is permissible, plausible and has been prescribed obligatory.

Hadrat Abraham (peace be upon him) himself and the other

Prophets also begged all things of Allah. Allah, the Most High, says :

> "Our Lord ! Lo ! I have settled some of my posterity in an un-cultivable valley near unto Thy holy House ; our Lord ! that they may establish proper worship ; so incline some hearts of men that they may yearn towards them, and provide Thou them with fruits in order that they may be thankful. Our Lord you know that which we hide and that which we proclaim. Nothing in the earth or in the heavens is hidden from Allah."
>
> "Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac ! Lo ! my Lord is indeed the Hearer of prayer."
>
> "My Lord ! Make me to establish prayer, and some of my posterity (also) ; our Lord ! and accept the prayer."
>
> "Our Lord ! Forgive me and my parents and believers on the Day of Reckoning."
>
> (Al-Qur'an 14 : 37-41)

Again Allah, the Exalted says :

> "And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed) : Our Lord ! Accept from us this (duty). Lo ! Thou, only Thou, art the Hearer, the Knower."
>
> "Our Lord ! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent towards us. Lo ! Thou, only Thou, art the Relenting, the Merciful."
>
> "Our Lord ! And raise up in their midst a messenger from amongst them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in Wisdom and shall purify them. Lo ! Thou, only Thou, art the Mighty, the Wise."
>
> (Al-Qur'an 2 : 127-129)

The Prayer of a Muslim for another Muslim

In the same manner, the prayer of a Muslim for his brother in Faith is also plausible and ordained. It has been transmitted in Sahih Bukhari that Hadrat Abu Darda (Allah be pleased with him) reported Allah's Apostle (peace and blessings of Allah be upon him) saying :

> "There is not a person who prays for his brother in his absence, but Allah appoints an angel for him. As he (the person) prays for his brother, the angel says : Amen (*i.e.* O Allah ! Accept it) ! May Allah bestow upon you similar to it."

What sort of supplications are permissible ?

It is not permissible for a person to petition to the creatures that they may fulfil his wants and pray for him. However, asking one to impart knowledge to him is not prohibited, for Allah has commanded every believer to ask for knowledge as Allah says : "Ask the followers of the Remembrance, if ye know not." (16 : 43 and 21 : 17). Again Allah says : And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee." (10 : 94)

Again Allah says :

> "And ask those of Our messengers whom We sent before thee : Did We ever appoint deities to be worshipped besides the Beneficent ?"
>
> (Al-Qur'an 43 : 45)

Every believer has been commanded to ask for and acquire knowledge because dissemination of knowledge has been ordained compulsory. On the Day of Resurrection, Allah will put a bridle of Hell-Fire in the mouth of one who possessed knowledge but, on being asked for it, concealed it. He showed niggardliness in regard to the wealth of knowledge which, when imparted to others, flourish and does not diminish like wealth which suffers loss when expended away. Knowledge, therefore, is considered like a lamp. In the same manner, it is not prohibited

for a person to ask for his due right, to demand one's share out of booty (fai') and partnership, mortmain (waqf), inheritance and will. It is incumbent upon one to pay the dues to one who deserves. In this regard, subsistence (nafqah) is obligatory from one who has agreed upon it. The wayfarer can ask for a feast from those who can arrange it just as Hadrat Moses and Elias (Khidr) (peace be upon them) asked for food from the inmates of an inhabitation. Similarly, one can ask for the repayment of his loan and one who is a party to an agreement can ask for his due right from the other one. Thus, the seller will demand the cost of a thing ; the purchaser will ask for the merchandise. It is in this regard that Allah says :

> "And be careful of your duty to Allah Whom ye claim (your rights) of one another, and towards the wombs (that bear you)."
>
> (Al-Qur'an 4 : 1)

There are certain things asking for which has not been permitted, but one from whom these things are asked for has been ordained to respond to suppliants. Allah, the Exalted, says :

> "Therefore the beggar drive not away."
>
> (Al-Qur'an 93 : 10)

Again He says :

> "And in whose wealth there is naught acknowledged, for the beggar and the destitute."
>
> (Al-Qur'an 70 : 24-25)

And He, the Most High, says :

> "Then eat thereof and feed the beggar and the suppliant."
>
> (Al-Qur'an 22 : 36)

It has been narrated in a tradition of the Holy Prophet (peace and blessings of Allah be upon him) :

> "One amongst you asks me for (something), then goes out with it with fire under one's arm. Thereupon he would say : Protect me from this tongue of mine."

There are some demands which have been prohibited. These have been declared either totally unlawful or have been exhorted to be abstained from, even if a person to whom the demands are put up is bound to fulfil. The Holy Prophet (peace and blessings of Allah be upon him) also gave something to the beggar out of his kind conduct. Almsgiving is one of his excellent features and noble merits. To fulfil the wants of a beggar is obligatory or plausible even if for the beggar it is not permissible to beg.

The Illustrious Companions never asked the Holy Prophet (peace and blessings of Allah be upon him) for anything

It is why that Hadrat Abu Bakr as-Siddique (Allah be pleased with him) and other illustrious Companions of the Holy Prophet did not ask the Holy Prophet for anything, so much so that they did not even request him to pray unto Allah for their welfare. Of course, they often requested the Holy Prophet (peace and blessings of Allah be upon him) to pray for the Muslims at large. On the occasion of a battle when people sought permission from the Holy Prophet (peace and blessings of Allah be upon him) regarding slaughtering some of their animals for riding, Hadrat 'Umar (may Allah be pleased with him) said, "Allah's Messenger, what will happen with us when tomorrow morning we shall encounter the enemy while we will walk on foot? I think you should gather provisions if you consider it worthwhile and invoke Allah to bless us for Allah will bless us on your invocation." The version of another tradition is, "Verily, Allah shall succour us due to your prayer." The Muslims, of course, seek his prayer for themselves, as a blind person had prayed the Holy Prophet (peace and blessings of Allah be upon him) to invoke Allah to restore his eye-sight or as Umm Sulaim asked the Holy Prophet for praying unto Allah for his servant, Anas, or as Abu Huraira asked him to invoke Allah that the believers may hold him and his mother in esteem and love.

The Contentment of Hadrat Abu Bakr and his Trust in Allah

The place of contentment of Hadrat Abu Bakr and his trust

in Allah was very high in the sight of Allah. Allah has recognised his commendable position and of others like him in the following manner :

> "Far removed from it (flaming fire) will be the righteous."
>
> "Who giveth his wealth that he may grow (in goodness)."
>
> "And none hath with him any favour for reward."
>
> "Except as seeking the pleasure of his Lord, Most High."
>
> "He verily will be content."
>
> (Al-Qur'an 92 : 17-21)

It has been transmitted in as-Sihah (six collections of authentic ahadith) that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "The one who has been the most bountiful to us in one's companionship and one's property is Abu Bakr. Had I taken anyone in this world as a friend, I would have taken Abu Bakr as my friend."

There is no gainsaying the fact that Hadrat Abu Bakr (may Allah be pleased with him) excelled all the Companions of the Holy Prophet (peace and blessings of Allah be upon him) in sacrifices of his life and wealth. Hadrat Abu Bakr rendered these sacrifices to earn the pleasure of Allah, the Most High, and not to seek reward from the creature as Allah has spoken very high of him in verses (92 : 17-21) alluded to above. Hadrat Abu Bakr was not under the debt of anyone's gratitude that he had to bother to repay. Economically, he was quite independent of all people due to his business and property. He was indebted to the Holy Prophet (peace and blessings of Allah be upon him) only because he had acquired the blessing of the Faith and knowledge through the ministry of his prophethood. It was such a magnanimous favour on him for which he could not pay any reward. The reward of the Holy Prophet (peace and blessings of Allah be upon him) in this regard rests with Allah, as Allah, the Exalted, has said :

"And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds."

(Al-Qur'an 26 : 127)

As for Hadrat 'Ali and Hadrat Zaid (may Allah be pleased with them), the Holy Prophet (peace and blessings of Allah be upon him) owed them the gratitude which he requited to them in this world. Hadrat Zaid was his slave and he emancipated him, as says Allah, the Glorious :

"And when thou saidst unto him on whom Allah hath conferred favour and thou hast confessed favour : Keep thy wife to thyself."

(Al-Qur'an 33 : 37)

Hadrat 'Ali was a member of the household of the Holy Prophet (peace and blessings of Allah be upon him). As the famine afflicted the people of Mecca, the Holy Prophet (peace and blessings of Allah be upon him) and Hadrat 'Abbas intended to relieve Abu Talib of the financial responsibilities of his household. So, the Holy Prophet (peace and blessings of Allah be upon him) shouldered the burden of Hadrat 'Ali by adopting him as a member of his family, whereas Hadrat 'Abbas took over himself the burden of Hadrat Ja'far. The purpose of making an allusion to these facts is to affirm that Hadrat Abu Bakr (may Allah be pleased with him) excelled all his contemporaries and his successors in making bodily as well as financial sacrifices for the Holy Prophet, the most excellent of mankind, (peace and blessings of Allah be upon him). He spent his wealth for the cause of Allah generously and wholeheartedly. The Holy Prophet (peace and blessings of Allah be upon him), too, was not the least dependent on Hadrat Abu Bakr or anybody else for the satisfaction of his wants. On the eve of emigration, Hadrat Abu Bakr offered him, of his own choice, one of the two she-camels that he possessed, but the Holy Prophet (peace and blessings of Allah be upon him) did not like to take it free of charge. Hadrat Abu Bakr was the best Companion of the most distinguished Prophet and being at the pinnacle of faith, contentment and trust

in Allah, did everything to seek the pleasure of Allah and never sought the reward of his Apostelic mission from the creature—the angels and Divine Apostles.

Prayer is also a Reward

Seeking prayer also constitutes a reward. Allah, the Exalted, says :

> "We feed you for the sake of Allah only. We wish for no reward nor thanks from you."
>
> (Al-Qur'an 76 : 9)

The Holy Prophet (peace and blessings of Allah be upon him) has been reported to have said :

> "One who does good unto you, pay him his reward ; and if you are not in a position to repay him, make prayer for him till you feel that you have paid him his due reward."

As Hadrat 'Aisha (may Allah be pleased with her) sent alms (sadaqa) to a people, she advised the envoy to listen attentively what they prayed for them so that they might pray for them alike and might not lose the reward of their almsgiving with Allah. Some past scholars hold that if the beggar says, "May Allah bless you," you too should respond in the word, "And may Allah bless you as well." One who does any good to the creature whether he is a prophet, or a righteous person, or an emperor or a well-to-do person, has been enjoined upon to do good in order to seeking the pleasure of Allah. One should not seek the reward or the prayer for one's good from the creature, whether he is a prophet, a pious man or a king, for Allah has commanded all his bondsmen to worship Him making religion pure for Him *i.e.* with the exclusion of all things besides Allah.

This is the religion (Din) of Islam with which all the prophets, past as well as their successors, were raised. No religion, therefore, besides Islam will be accepted from anyone. Allah, the Glorious, says :

"And whoso seeketh as religion other than Islam, it will not be accepted from him, and he will be among the losers in the Hereafter."

(Al-Qur'an 3 : 85)

Hadrat Noah, Abraham, Moses, Christ (may peace be upon them) and all their true followers practised this religion of al-Islam. Hadrat Noah (peace be upon him) asserted:

"I have been commanded that I should be one of those who surrender to Allah."

(Al-Qur'an 10 : 72)

In regard to Hadrat Abraham (peace be upon him), Allah says :

"And who forsaketh the religion of Abraham save him who befooleth himself ? We have chosen him in the world, and verily in the Hereafter he will be among the righteous."

"When his Lord said unto him : Surrender ! he said : I have surrendered to the Lord of the worlds."

"The same did Abraham enjoin upon his sons, and also Jacob, (saying) : O my sons ! Lo ! Allah hath chosen for you the (true) religion, therefore, die not save as you are Muslims (subservient to Allah)."

(Al-Qur'an 2 : 130-132)

Hadrat Moses (peace be upon him) addressed his people thus :

"O my people : if you have believed in Allah, then put trust in Allah, if you have indeed surrendered (unto Him).

(Al-Qur'an 10 : 84)

The magicians prayed :

"Our Lord ! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee)."

(Al-Qur'an 7 : 126)

Hadrat Joseph (peace be upon him) said :

"Make me die subservient (unto Thee), and join me with the righteous."

(Al-Qur'an 12 : 10)

And Allah, the Exalted, says :

> "Lo ! We sent down the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allah) judged the Jews."
>
> (Al-Qur'an 5 : 44)

Again, He says regarding the disciples of Christ (peace be upon him):

> "And when I inspired the disciples, (saying) : Believe in Me and in My Messenger, they said : We believe. Bear witness that we have surrendered (unto Thee)."
>
> (Al-Qur'an 5 : 111)

Two bases of al-Islam

The religion al-Islam is founded on two principles : firstly, we should worship Allah alone who has no associate with Him ; and secondly, we should worship Him according to the tenets of Shari'ah (Divine Law) which the Divine Apostles have either enjoined as obligatory or have declared as plausible *(Mustahab)*. Different prophets were raised in different periods of history who preached different ways of worship. These ways of worship, in their period, constituted al-Islam. When the Divine Law embodied in the Torah was in force, the follower of that Divine Law were termed as Muslims. Similar is the case of the Divine Law revealed in the form of the Bible. Similarly, during the early days of Islam, as the Holy Prophet (peace and blessings of Allah be upon him) observed his prayer with his face in the direction of the sacred House (Bait al-Maqdas), his prayer in this direction was al-Islam ; and as he was directed to turn his face towards Ka'ba, his prayer in that direction also constituted al-Islam. Therafter, it is tantamount to renunciation of al-Islam if one turns away his face from Ka'ba and directs it towards Bait al-Maqdas. Any one who, after the advent of Prophet Muhammad (peace and blessings of Allah be upon him), does not worship Allah in consonance with the tenets of Shari'ah-obligatory and plausible—is not a Muslim. Certainly, one must abide by all the dictates of the Lord of the worlds with single-mindedness as Allah, the Most High, says :

"The people who were vouchsafed the Book were not divided but after the clear sign came unto them."

"And they were ordered naught else than to serve Allah, keeping religion pure for Him as men by nature upright, and to establish worship and to pay the poor-due ; and that is the true religion."

(Al-Qur'an 98 : 4-5)

Again, He says :

"The revelation of the Scripture is from Allah, the Mighty, the Wise."

"Lo : We have revealed the Scripture unto thee (Muhammad), with truth. So worship Allah, making religion pure for Him (only)."

"Surely pure religion is for Allah only."

(Al-Qur'an 39 : 1-3)

Thus, every one who observes worship, regardless of its being obligatory or plausible, for instance, belief in Allah and His Messenger, bodily as well as financial service, the love for Allah and His Holy Prophet, benevolence with the humanity, has been commanded to render this service for Allah with the exclusion of all besides Him and that one should not demand any remunera-ration—prayer or anything else—for it from the creature. Allah never approves of it.

As for the begging of anything besides the requital of one's service is neither binding upon one nor is it held commendable with the exception of certain occasions when one to whom a demand is made, is bound to grant it before it is made. If the believers have not been allowed to put any demand before the creature, the Holy Prophet (peace and blessings of Allah be upon him) is far above from this heinous act, for he is the most potent of mankind and the most contented with Allah. Making supplications to the creature entails three evils : (1) The dependence upon others besides Allah ; this is a form of poly-theism ; (2) causing torture to one from whom one begs something ; it is a sort of oppression done to the creature ; and (3) the humiliation before others than Allah and it is, in fact, a

wrong done to one's own self. Thus begging from the creature is not free from three injustices to one's own self. Allah has, therefore, immaculated the Holy Prophet (peace and blessings of Allah be upon him) from this evil.

The Prayer of Ummah for the Holy Prophet (peace and blessings of Allah be upon him)

So far as the commandment to the followers of the Holy Prophet (peace and blessings of Allah be upon him) to invoke blessings on him is concerned, it is one of those commandments which, whether the adherence to them has been made binding on them or held commendable, have been revealed in their interest. The prayer of the followers, no doubt, benefit the Holy Prophet (peace and blessings of Allah be upon him) but the nature of this benefit is similar to that of the benefit which goes to him for exhorting the mankind to observe all norms of worship and do all sorts of righteous acts.

In As-Sahih Bukhari, the Holy Prophet (peace and blessings of Allah be upon him) has been reported to have said :

> "He who invites people to the (Divine) guidance, for him is a reward equal to that of those who follow it, without any decrease in their due reward."

The Holy Prophet (peace and blessings of Allah be upon him) preached all good acts and showed the right path to his Ummah. In all good deeds which his followers do, there is for the Holy Prophet (peace and blessings of Allah be upon him), a reward equal to the reward for the doers without their own reward suffering any loss. It was why that the past pious Muslims never made an offering of the reward of their pious deeds to the Holy Prophet for they knew that a reward similar to their own reward would reach him automatically and that their own reward would not be subjected to any loss. The case of the parents is, however, different. The reward of all good deeds which a child does, does not necessarily reach the parents. Of course, the prayer of the child may benefit his father as has been narrated in an authentic tradition of the Holy Prophet (peace and blessings of Allah be upon him) :

"As the son of Adam dies, his action his severed, save three things (which accompany him in the grave): (1) almsgiving having a perpetual benefit; (2) beneficial knowledge: and (3) the pious child who prays for him (the deceased)."

The prayer which the Holy Prophet (peace and blessings of Allah be upon him) sought from his Ummah implied their adherence to the commandments and exhortations and not their begging from him. For instance, the Holy Prophet (peace and blessings of Allah be upon him) has enjoined upon us to invoke blessings upon him and beg of Allah peace for him. Allah has commanded us to this effect in the Holy Qur'an in this manner:

"O ye who believe! Ask blessings on him and salute him with a worthy salutation."

(Al-Qur'an 33 : 56)

There is a large number of the Prophet's traditions stressing on the excellence of seeking the blessings and making salutations. The Holy Prophet (peace and blessings of Allah be upon him) has, in this regard, ordered the believers to beg of Allah

(1)	(2)	(3)
"Wasilah",	"Fadilah", and	"Maqam-i-Mahmud"

It is transmitted in as-Sahih Muslim on the authority of 'Abdullah b. Amr who reported Allah's Apostle (peace and blessings of Allah be upon him) as saying:

"As you hear the call of the announcer for prayer (mu'adhdhin), repeat what he says and then invoke blessings on me; for he who invokes blessings on me for one time, Allah confers upon him blessings for ten time. Then ask Allah al-Wasilah for me for it is a seat in the Paradise. Only a single servant from the servants of Allah deserves it. I hope that I am that servant of Allah. So, whosoever begs of Allah al-Wasilah for me, my intercession has become lawful for him on the Day of Resurrection."

In as-Sahih Bukhari, it is transmitted on the authority of Jabir who reported Allah's Apostle (peace and blessings of Allah be upon him) as saying :

> "He who prays on hearing the call for prayer (adhan) : Our Allah, the Lord of this perfect call and of the prayer to be established, confer upon Muhammad al-Wasilah, al-Fadilah and high rank, and raise him on the "praised place" which Thou has promised him. Verily, Thou do not break promise, intercession for him becomes binding on me on the Day of Resurrection."

Indeed, the Holy Prophet (peace and blessings of Allah be upon him) induced the Muslims to beg of Allah al-Wasilah for him and made it clear to them that he would certainly intercede for him who asks for him al-Wasilah, *e.g.* he said, "He who invokes blessings on him for one time, Allah confers blessings on him for ten times." On this subject, there is another tradition of the Holy Prophet (peace and blessings of Allah be upon him), which has been transmitted by Ahmad, Abu Dawud, Tirmidhi, who has declared it sound, and Ibn Majah, according to which Hadrat 'Umar (may Allah be pleased with him) sought permission from Allah's Apostle (peace and blessings of Allah be upon him) for 'Umra (a kind of pilgrimage). So, he granted him permission and then said, "My brother, do not get us in your prayer."

The Prayer for the Holy Prophet (peace and blessings of Allah be upon him) is Beneficial to the Ummah itself

In the above tradition, the Holy Prophet (peace and blessings of Allah be upon him) had asked Hadrat 'Umar (may Allah be pleased with him) to pray for him as he had exhorted the believers to invoke blessings on him and to make salutations to him ; to beg of Allah al-Wasilah and a lofty rank for him ; and do all righteous acts. All these commandments and exhortations are meant for the benefit of and the benevolence with one who prays for him. The Holy Prophet (peace and blessings of Allah be upon him), too, reaps benefit of imparting

the knowledge of good and commanding people to act upon them. He also earns the benefit of all good acts done by the believers and of the prayer they make for him. In this regard, it is reported that a man came to the Holy Prophet (peace and blessings of Allah be upon him) and said, "I abundantly invoke blessings on you. Of how many prayers' reward should I beseech All to confer upon you ?" He said, "As much as you like." The man said, "Should I ask Allah to grant you the reward of one fourth of my prayers?" The Holy Prophet (peace and blessings of Allah be upon him) again remarked, "As much as you like ; and if you increase it, it is better for you." The man again enquired, "Should I beseech Allah to confer upon you, the reward of one half of my prayers ?" He said, "As much as you like and if you increase it, it is better for you." The man again said, "Should I beseech Allah to confer upon you the reward of two-third of my prayers ?" The Holy Prophet repeated the same reply, "As much as you like, and if you increase it, it is better for you." The man again said, "Should I beseech All to reserve the reward of all my prayers for you ?" The Holy Prophet (peace and blessings of Allah be upon him) replied, "Your worries will be removed and your sins will be pardoned." This tradition has been transmitted by Ahmad in his Musnad and by Tirmidhi.

The man mentioned above used to pray and as he substituted invoking blessings on the Holy Prophet (peace and blessings of Allah be upon him) for prayers, Allah relieved him of all his worries of this world and of the next world for Allah confers His blessings for ten times on one who invokes blessings on the Holy Prophet (peace and blessings of Allah be upon him) for one time. If one prays for a single believer, the angels respond : "Amen ! A blessing like it be on you also." From this, the high place of the prayer for the Holy Prophet (peace and blessings of Allah be upon him) can well be imagined.

If a person requests the other to pray for him and in doing so has the intention that he who prays should also

receive the benefit of his prayer and the preacher too may have the benefit of his noble exhortations, he then is a perfect follower of the path of the Holy Prophet (peace and blessings of Allah be upon him). This type of supplication is not at all objectionable. But, if one merely aims at the fulfilment of his need and does not bother for the well-being of the prayer himself, such a person is not the follower of the Holy Prophet (peace and blessings of Allah be upon him) in this regard. Such a supplication is highly condemnable. He who is devoted to Allah and His Messenger (peace and blessings of Allah be upon him), it is better for him to abandon the supplication and prayer to be made to the creature. Such supplications before the living personages are, however, permissible in Shari'ah.

Prohibition of Supplications

Making prayers to the deceased personages is not permissible in Shari'ah. It is neither obligatory, nor commendable, nor even lawful. None of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors has ever indulged in such prayers. None of the past religious guides (Imams), too, has ever approved of it as laudable, for it involves nefarious tribulations without any overweighing expediency ; and Shari'ah gives commands in keeping with the specific expediencies or some perferable proprieties. There is no overweighing expediency in making prayers to the dead. Instead it contains tribulations—simple and complex—not permitted in Shari'ah.

Wisdom in paying visits to Graves

It has become evident that if the Holy Prophet (peace and blessings of Allah be upon him) asked people to pray for him, he did so for their well-being which is obligatory as well as commendable. Similarly, if he has enjoined upon his Ummah to offer prayer on the dead, to pay visit to the graves of the believers, to beg peace and tranquillity for them and to pray for them, this he did for their benefit. Allah, the Most High, has ordained the Muslims to observe prayer and pay Zakat (the poor

due). Prayer is the sole prerogative of Allah Almighty in this world and in the Hereafter, whereas Zakat is the right of the creature. So, Allah's Messenger (peace and blessings of Allah be upon him) has commanded mankind to pay the rights of Allah and those of His servants and to worship Allah and not to ascribe divinity to anything besides Him. Kind treatment with humanity, viz., saying prayer over the dead body, paying visits to the graves of the believers, also falls within the orbit of His worship, for Allah has commanded that. But the Satan seduced people from obeying His dictates and perverted these good acts into polytheism and oppression on the creature. Thus, when they resort to the graves of the Prophets and the righteous for making supplications to them or beside them, and do not go there to invoke peace upon them or pray for them as is done in prayer said on the dead bodies, they are polytheists for these acts. They, as a matter of fact, cause affliction and oppression to the righteous personages unto whom they pray and commit wrong on their own selves. Thus they subject themselves to all the three types of wrong (Zulm).

Allah and His Prophet (peace and blessings of Allah be upon him) have enjoined upon humanity, the belief in the Oneness of Allah, justice and equity, benevolence with and sincerity to and the well-being of His servants in this temporal world and in the next world ; and what out of various forms of worship they have disapproved, is holding associates with Allah, oppression, ill-wishing and destruction of humanity in this world and in the Hereafter. Allah, the Exalted, has, therefore, commanded for His worship and for benevolence with His servants. He says :

> "And worship Allah and associate naught with Him and do good to the near kindred."
>
> (Al-Qur'an 42 : 36)

Noble Morals

This act of benevolence constitutes high morals and Allah loves high morals and disdains base ones.

The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said :

> "I have been raised to consummate the noble morals." Hakim transmitted it in his Sahih.

In Sahih Bukhari, too, the Holy Prophet (peace and blessings of Allah be upon him) has been reported to have said :

> "The upper hand is better than the lower hand ; the upper hand is generous and the lower hand is indigent."

Another tradition to the same effect has also been transmitted in Sahih Bukhari.

Note the contrast between the good done to the servants of Allah and the harm caused to them by importunate begging ; think over the striking contrast between the manifestation of the Oneness of God through recourse to Him, hope and trust in Him and love for Him and the commission of polytheism through having inclination to, hope and trust in the creatures and through loving them as God Almighty alone deserves to be loved. Further, mark the contrast between the regeneration of humanity through service to Allah, and expressing humbleness and indigence before Him and the degradtion of humanity through service of the creature and subservience and humiliation before it ! The Holy Prophet (peace and blessings of Allah be upon him) enjoined all these three lofty and commendable deeds which ensure the welfare of his Companions in this temporal world and in the Hereafter and has prohibited them from three things which may plunge them in the abyss of degradation. The Satan, on the contrary, persuades them against the commandments of the Holy Prophet (peace and blessings of Allah be upon him). Allah, the Exalted, says in the Holy Qur'an :

> "Did I not charge you, O Sons of Adam, that ye worship not the devil—Lo ! he is your open foe."
>
> "But that ye worship Me ? That was the right path."
>
> "Yet he hath led astray of you a great multitude. Had ye then no sense ?"
>
> (Al-Qur'an 36 : 60-62)

Again He says:

"Lo! as for my servants, thou hast no power over any of them save such of the froward as follow thee."

(Al-Qur'an 15: 42)

And says Allah:

"And when you recitest the Qur'an, seek refuge in Allah from Satan the outcast."

"Lo! he hath no power over those who believe and put trust in their Lord."

"His power is only over those who make a friend of him, and those who ascribe partners unto Him."

(Al-Qur'an 16: 98-99)

Again He says:

"And whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade."

"And lo! they surely turn them from the way of Allah and yet they deem that they are rightly guided."

(Al-Qur'an 43: 36-37)

The "Reminder" of the Beneficent Allah is that which has been vouchsafed unto His Messenger—Prophet Muhammad (peace and blessings of Allah be upon him)—and concerning which Allah has revealed as thus:

"Lo! We, indeed We, reveal the Reminder, and, lo! verily, We are its Guardian."

(Al-Qur'an 15: 9)

Again Allah says:

"But if there comes unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief."

"But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection."

"He will say : My Lord ! Wherefor hast Thou gathered me (hither) blind, when I was wont to see ?"

"He will say : So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day."

(Al-Qur'an 20 : 123-126)

"*Alif. Lam. Mim. Sad.*"

"(It is) a Scripture that is revealed unto thee (Muhammad) —so let there be no heaviness in thy heart therefrom—that thou mayest warn thereby, and (it is) a reminder unto believers."

"(Saying) : Follow that which is sent down unto you from your Lord, and follow no protracting friends besides Him. Little do ye recollect."

(Al-Qur'an 7 : 1-3)

Again says Allah :

"(This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayest bring forth mankind from darkness unto light. by the permission of their Lord, unto the path of the Mighty, the Owner of Praise."

"Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. And woe unto the disbelievers from a grievous torment."

(Al-Qur'an 14 : 1-2)

"And in the same way have We inspired in thee (Muhammad) a spirit of Our Command. Thou knowest not what the Scripture was, nor the faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo ! thou verily dost guide unto a right path."

"The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last ?"

(Al-Qur'an 42 : 52-53)

What is the right path

The right path is that with which Allah raised His Holy Prophet (peace and blessings of Allah be upon him). One should, therefore, do only that which he has enjoined upon him and should abandon whatever he has prohibited. One should testify all that he has conveyed. This is the only straight path which guides one to Allah. This is the path of the righteous friends of Allah, of the successful party of Allah and of the victorious forces of Allah. All those who follow the path other than this path of righteousness, follow the wrong course which leads to error and deviation from righteousness. Allah has immaculated his Prophet (peace and blessings of Allah be upon him) from any inclination to this wrong course. Allah, the Most Glorious, says :

"By the Star when it setteth, Your companion erreth not, nor is he deceived."

"Nor doth he speak of (his own) desire."

"It is naught save an inspiration that is inspired."

(Al-Qur'an 53 : 1-4)

Indeed Allah has commanded us to pray in our prayers (Salat) thus : (Our Lord) ! Guide us to the straight path ; the path of those whom Thou has favoured ; not (the path) of those who earned Thy wrath nor of those who go astray. It is transmitted in Tirmidhi on the authority of 'Adi b. Hatim who reported the Holy Prophet (peace and blessings of Allah be upon him) as having said :

"The Jews are those who earned Allah's wrath and the Christians are those who went astray."

Hadrat Sufyan Ibn 'Ainiya used to say : One of our

scholars who is corrupted has a resemblance with the Jews and one of our scholars who deviates from the right path has a resemblance with the Christians. One of the past scholars has said : Beware of the evil of a scholar who does not do good deeds and of a worshipper who does not possess adequate knowledge, for their evil is very dangerous for a fickle-minded person. One who recognises the Truth but does not act according to it, is like the Jews regarding whom Allah has said :

> "Do you enjoin righteousness upon mankind while you yourselves forget (to practise it) ? And you recite the Scripture ! Have you no sense ?"
>
> (Al-Qur'an 2 : 44)

One who worships Allah without knowledge but indulges in eulogy and polytheism is like the Christians about whom Allah has said :

> "Say : O People of the Book ! Stress not in you religion other than the truth, and follow not the vain desires of folk who erred aforetime and led many astray and erred from a plain road."
>
> (Al-Qur'an 5 : 77)

The first category of people consists of those who subjected themselves to pervertion and distortion (*Al-ghawin*) and the second one comprises those who deviated from the right (*Ad-Dallin*). The word "al-Ghayyu" (الغي) implies the submission to the vain desires and the word "Ad-Dalal" (الضلال) stands for the negation of right guidance. Allah, the Exalted, says :

> "Recite unto them the tale of him to whom We gave Our revelation, but he sloughed them off, so Satan overtook him and he became of those who led astray."
>
> "And had We willed We could have raised him by these means, but he clung to the earth and followed his own lust. Therefore, his likeness is as the likeness of a dog ; if thou

attackest it, it panteth with its tongue out, and if thou leavest it, it panteth with its tongue out. Such is the likeness of the people who belie Our revelations. So narrate unto them the accounts (of the men of old), that haply they may take thought."

(Al-Qur'an 7 : 175-176)

Again He says :

"I shall turn away from My revelations those who behave arrogantly on earth without any justification, and if they see every sign believe it not, and if they see the path of righteousness, they choose it not for (their) way, and if they see the way of error, choose it for (their way). That is because they belie Our revelations and are used to disregard them."

(Al-Qur'an 7 : 146)

Thus in whomsoever co-exist both error (*Ad-Dalal*) and distortion (*Al-Ghayy*), he is like the Jews and the Christians. We pray to Allah that He may guide us and all our brethren in faith to the path of those on whom He conferred favours, amongst the Prophets, the Truthful, the Martyrs and the Righteous. Amen !

CHAPTER 2

WASILAH—ITS DIFFERENT CONNOTATIONS

From the details given in the preceding chapter, it is evident that the terms "Wasilah" and "Tawassul" involve briefness and confusion. It is very essential to understand their exact meanings and to attach due importance to each term. We must comprehend in what sense these terms have been used in the Holy Qur'an and the sayings of the Holy Prophet (peace and blessings of Allah be upon him) ; what these are meant for to the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and how they acted upon these terms ; what discussions regarding these words and their implication have been made by the Scholars of the Traditions. Most of the people are confounded in this regard because there exist in these words and their meanings a great deal of briefness and ambiguity, with the result that they have lost sight of the reality.

Mention of "Wasilah" in the Qur'an

The word "Wasilah" has been mentioned in the following two verses of the Holy Qur'an :

> "O ye who believe ! Fear Allah and seek the way of approach (Wasila) unto Him."

And

> "Say : Invoke those whom you assume (to be gods) besides Him ; yet they have no power to rid you of misfortune nor to change."
>
> "Those unto whom they invoke seek the way of approach (Wasilah) to their Lord, which of them shall be the nearest ;

they hope for His Mercy and they fear His torment. Lo ! the torment of thy Lord is to be shunned."

(Al-Qur'an 17 : 56-57)

Thus, "Wasilah" which has been enjoined upon the believers and which is sought by the angels and the prophets, implies adherence to and discharge of the duties—obligatory as well as desirable—by means of which nearness to Allahs sought. The "Wasilah" which the believers have been ordained to seek implies nothing else than the fulfilment of one's duties to Allah whether these are obligatory or desirable. (*Mustahab*). Whatever the Shari'ah has not enjoined as obligatory or approved as desirable *(mustahab)* does not come within the purview of the word "Wasilah" regardless that these acts are viewed as prohibited *(haram)*, disapproved *(makruh)* or permissible *(mubah)*. The Holy Prophet (peace and blessings of Allah be upon him) has commanded only to do those obligatory and desirable deeds which form the basis of the Divine Law (Shari'ah) vouchsafed to him. Thus, there is a consensus of opinion that this is the only form of "Wasilah" to seek which Allah has commanded mankind and that it is to seek approach to Allah *(tawassul)* through the compliance with the injunctions of the Holy Prophet (peace and blessings of Allah be upon him). There exists for anyone no wasilah unto Allah except that mentioned above.

Mention of Wasilah in Traditions

The word "wasilah" finds mention in the authentic traditions of the Holy Prophet (peace and blessings of Allah be upon him). For instance, he is reported to have said :

"Beg of Allah for me the Wasilah, for it is a place in the Paradise, none deserves it save a servant of the servants of Allah ; and I hope I am that servant. So, whosoever begs of Allah the Wasilah for me, my intercession will become lawful for him on the Day of Resurrection."

Or, he is narrated to have said :

"One who prays, as he hears the call (for prayer) : 'Allah, the Lord of this perfect call and the prayer to be observed, confer upon Muhammad the "Wasilah" and the "Fadilah", and raise him on the praised place Thou hast promised him. Verily, Thou faileth not to keep Thy promise, the intercession for him becomes lawful. This "Wasilah" is exclusively for the Holy Prophet (peace and blessings of Allah be upon him) and we have been exhorted to seek of Allah this "Wasilah" for him. This Wasilah, he has pointed out, will be for one of the servants of Allah and he hoped that he would be that servant. This Wasilah we have been commanded to seek for the Holy Prophet and he has promised that whosoever would beg this Wasilah for him, he would intercede for him on the Day of Resurrection, for the reward commensurates with the act done. As a person prays for the Holy Prophet (peace and blessings of Allah be upon him), he deserves that the Prophet should pray for him, for intercession is a sort of prayer as he has said : Whosoever invokes blessings on him for one time, Allah bestows blessings on him for ten times.

Wasilah to the Companions

As for "tawassul" through the Holy Prophet (peace and blessings of Allah be upon him) in the sight of his righteous Companions, they meant to have tawassul (approach to Allah) through his prayer and intercession.

Wasilah in the Sight of the Successors

Tawassul through the Holy Prophet to a large number of people who succeeded the Companions of the Holy Prophet, implies to take oaths in his name and beg things in his name ; as they did so in the past with other prophets and the righteous.

The Correct Meaning of Al-Wasilah

The word "tawassul" has, thus, assumed three meanings, two of these are correct and have the consensus of opinion while the third connotation finds no room in the Prophetic traditions. One of the two correct connotations which serves as the root of

belief and Islam, is seeking his mediation unto Allah by affirming faith in the Holy Prophet (peace and blessings of Allah be upon him) and obeying his injunctions. The second one is his prayer and intercession as explained in the preceding lines. These two ways of tawassul are permissible as all the Muslims are in full agreement in this regard. To explain the point, a reference to a statement of Hadrat 'Umar is made :

> "Our Allah ! Whenever we suffered draught, we sought approach to Thee through our Prophet and Thou sent down water. And (now) we seek approach to Thee through the Prophet's uncle ('Abbas). So send water for us."

This implies that Hadrat 'Umar (Allah be pleased with him) sought mediation to Allah through prayer and intercession of the Holy Prophet. As for the saying of Allah "and seek wasilah unto Him" means to seek nearness to Allah by obeying Him. Obeying Allah is obeying His Messenger, as Allah says : "Whoso obeys the Messenger, he, indeed, obeys Allah" (5 : 35). This, the first form of "Wasilah", is the basis of the Divine Religion. None of the Muslims has disapproved it. As for seeking approach unto Allah through the prayer and intercession of the Holy Prophet, it is tawassul through his prayer and not through his person. It is why that after the departure of the Holy Prophet (peace and blessings of Allah be upon him) "Wasilah" unto Allah was sought through his uncle Hadrat 'Abbas (may Allah be pleased with him) and not through the Holy Prophet. Had Wasilah through his person been lawful, the Wasilah through the Holy Prophet (peace and blessings of Allah be upon him) would have been far better than that through his uncle. Since the Companions of the Holy Prophet, after his departure from this temporal world, had not sought Wasilah through him but through Hadrat 'Abbas (may Allah be pleased with him), it becomes obvious that the prayer which was lawful during his lifetime, remained no longer permissible after him. Only that Wasilah was retained as permissible which was through faith in him and subservience to his commands and on which there has never been any ban and which is plausible for all times and climes.

The Correct Meaning of Wasilah

The word "tawassul" conveys three senses : (*i*) Tawassul by obeying the injunctions of the Holy Prophet (peace and blessings of Allah be upon him). This is imperative on all believing persons and the faith does not become perfect without it. (*ii*) Tawassul through the Holy Prophet's prayer and intercession. This was lawful during his lifetime and would be beneficial on the Day of Resurrrection due to his intercession. (*iii*) Tawassul through adjuring Allah by the name and the person of the Holy Prophet. The Companions of the Holy Prophet did not adopt this way of Tawassul even in their prayer for rain or on other occasions ; neither in his lifetime nor beside his holy shrine nor at other places. This way of Tawassul is not available in their famous prayers. This is, of course, mentioned in the weak and un-authentic traditions or has been transmitted by such persons as are not authority on the religion as we will discuss later in the succeeding pages, if Allah so wills.

Hanafi'i School

Imam Abu Hanifa and others following his school of thought also hold the above creed. They postulate that it is not lawful to seek Wasilah of this type. They forbid people from it when they say : Do not beg of Allah through the mediation of the creature ; no one should say : I beg of Thee in the name of Thy Prophet. Hadrat Abul Hussain al-Quduri has discussed upon this point in his illustrious book on jurisprudence (fiqh) titled 'Sharh al-Karkhi'. Walid has reported on the authority of Imam Abu Yusuf that Hadrat Abu Hanifa (Allah's mercy be upon him) said : "It does not behove anyone to pray unto Allah but by Him. I disdain to pray in the words : "I pray in the name of Thy Glory ; or in the name of Thy creature." Imam Abu Yusuf has also said something similar to it. He has said that to pray unto Allah in the name of the Glory of His Throne is like praying unto Allah direct ; he, therefore, does not disapprove it. He, however, did not like to pray in the name of such and such person, in the name of Allah's Apostles, His Messengers, the Sacred House or the

Mash'arul Haram. Hadrat Quduri says, Begging of Allah in the name of the creature is not lawful, for the creature has no claim on the Creator. The saying of Abu Hanifa and his followers that it is not lawful to pray through the mediation of the creature, has two meanings. One of them has the consensus of opinion of all the Imams who have forbidden to adjure Allah by the creature. Thus, it is permissible to adjure the creature by the creature, it is far unlawful to adjure Allah by creature. But adjuring of Allah by His creature is quite a different thing. For instance, Allah has sworn in the Holy Qur'an by the night, the day, the sun, the stars etc. Allah, by swearing by His creature, intends to make a mention of His signs which are the manifestations of His Power, Wisdom and Unity of Divinity. On the other hand, adjuring of the creature by the creature forms an act of polytheism as has been transmitted in the compilations of Prophetic traditions :

> "He who swears by others besides Allah, commits polytheism."

In another version the wording is "he committed polytheism". It has been transmitted in Sahihain (Muslim and Bukhari) that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "He who has to swear should swear by God or should keep quite."

Again he is reported to have said :

> "Do not swear by your ancestors, for Allah forbids you to swear by your ancestors."

And he said :

> "He who swears by Lot and by 'Uzza, should say there is no god save Allah."

All the Muslims are in full agreement that he who swears by the venerable creatures, viz., the Divine Throne, Ka'ba, the sacred Mosque, Aqsa Mosque, Prophet's Mosque, the angels, the

righteous, the kings, the swords of strivers in the cause of Allah, and the graves of the Prophets and the pious, his oath is not valid and there is no expiation for its violation.

Swearing by the creature

The majority of the Muslim Scholars hold it unlawful (haram) to swear by the creature. Imam Abu Hanifa follows the same creed and Imam Shafi'i too professes the same religion. A version of Imam Ahmad also supports this belief and the Companions of the Holy Prophet (peace and blessings of Allah be upon him) have the consensus of opinion in this regard.

The Creed of Four Imams

Some hold that swearing by the creature is undesirable (*Mukruh Tanzihi*) ; but the former opinions are more correct, so much so that Hadrat 'Abdullah b. Mas'ud, 'Abdullah b. 'Abbas and 'Abdullah b. 'Umar (may Allah be pleased with all of them) have said : I prefer swearing by Allah falsely to swearing by others than Allah truly. This is so because swearing by others besides Allah is polytheism and polytheism is more heinous than a lie. Of course, swearing by Prophets is a controversial issue. In regard to swearing by the Prophets, Imam Ahmad has reported two opinions. Firstly, this oath will not be valid. This opinion is maintained by the majority of the Scholars of Islam like Imam Malik, Abu Hanifa and Shafi'i (Allah's mercy be upon them). Secondly, the oath will be valid. This opinion is held by a sect of the Companions of Imam Ahmad which include Qadi and his followers. Ibn Mundhar is also in agreement with them. They too variegate in swearing by the Holy Prophet (peace and blessings of Allah be upon him) particularly. Ibn 'Aqil has made it common for all Prophets. The expiation for swearing by the creature, whether he may be a Prophet, is not based on sound ground and also is not in keeping with the tenets and postulates of the Shari'ah. Thus to adjure Allah by His Prophet or begging Allah in the sense of adjuring Him, falls in this category.

Explanation of the Verbal Meaning

As for begging of the creature, one should see whether the preposition (ب) in a prayer conveys the sense of mediation or of an oath. Both these senses have a great difference. The Holy Prophet (peace and blessings of Allah be upon him) has enjoined to fulfil the oath and, in Sahihain (Muslim and Bukhari), the Holy Prophet has been reported to have said :

"Verily, there are some of Allah's bondmen, if they swear to Allah, He fulfils that."

The Holy Prophet said this when the tooth of a relative of Anas b. Nadar (may Allah be pleased with him) was ordered to be broken. Anas said, "Will the tooth of Rabi' be broken? No. By Allah, who has raised you with Truth, his tooth will not be broken". The Holy Prophet remarked, "Anas, the Divine Book (Al-Qur'an) enjoins the retaliation." But Anas pleased his people and they pardoned Rabi'. Upon this he said, "Verily, there are some of Allah's bondmen, if they swear to Allah, He fulfils it."

Adjuring Allah

The Holy Prophet (peace and blessings of Allah be upon him) has said :

"There are many a person with dishavelled hair, covered with dust and repulsed from door to door ; if they swear to Allah, He fulfils that." (Muslim)

Again the Holy Prophet (peace and blessings of Allah be upon him) has said :

"Should I not inform you of the inmate of the Paradise ? Every weak who adjure Allah He fulfils that (oath). Should I not inform you of the denizens of Hell ? Every glutton, transgressor and arrogant (deserve Hell-Fire)." (Sahihain)

At the end of the tradition in which appear the words "if

they adjure Allah", there is an addition of the words : Al-Bara' b. Malik is one of these bondsmen. Hadrat Bara' was the brother of Hadrat Anas. Whenever the battle was in full swing the Muslims requested Hadrat Bara' to adjure his Lord. He would adjure Allah and the non-believers would suffer the defeat. Once the battle was in full swing at Sus. The Muslims prayed him to adjure Allah. Upon this he prayed : "My Lord, I adjure Thee. Grant us victory over the enemy and bless me with martyrdom first of all". His prayer was granted. The enemy suffered humiliating defeat and Hadrat Bara' b. Malik was granted martyrdom on that day. Hadrat Bara' was the brother of Hadrat Anas b. Malik, who killed one hundred non-believers without the help of any one. During the battle against Musailama—a perfidious person—Hadrat Bara' was placed on the shield and flung inside the fort. There he displayed marvellous gallantry and managed to open the door of the fort.

Expiation of an Oath

Adjuring a person means to ask him to take an oath that he will certainly do something. If he fails to do that, the expiation is, according to the majority of the Jurists of Islam, upon one who makes one to take an oath and not upon one who could not fulfil his oath, just as if a man compels his slave, his son or his friend to do something, but he does not keep his oath, the expiation is upon one who takes an oath. But if he says : I beseech you in the name of Allah to do such and such thing, it is only his request and is not categorised as adjuring a person. We find a mention of the following exhortation in the Prophet's saying :

"Whosoever begs (anything) of you in the name of Allah, grant it to him."

If such a request is not granted, there is no expiation for this non-compliance. All the creatures, believers as well as disbelievers, beg of Allah; and Allah sometimes accepts the disbelievers' supplications and turns down those of the believers. The disbelievers supplicate unto Allah for provision and He

confers upon them provision and water to drink. When a calamity overtakes them in the sea, all those whom they invoke forsake them save Allah. When they are delivered from this calamity, they turn away from Allah ; verily, man is highly renegade. Those who adjure Allah and Allah fulfils their swear, they are friends of Allah very close to Him.

How to beg of Allah

One should make supplication to Allah in this manner :

"(Our Lord), I beg to Thee for all praise belongs to Thee ; Thou art Allah, the Magnanimous, the Creator of the heavens and the earth;

O Thou to whom belong all glory and all honour :

I beg of Thee for Thou art Allah alone, One eternally Besought of all, Who begoteth not nor was begotten, and there is none comparable unto Him.

I beg of Thee with each Name that Thou has chosen for Thyself and has revealed in the Book (al-Qur'an) or has taught to any of Thy creatures or that which Thou has preserved in the knowledge of the unseen."

This is a supplication to Allah, the Most Exalted, in His Names and Attributes and is not adjuring Him, for all His actions are the ultimate manifestations of His Names and Attributes. For instance, His Forgiveness and His Mercy are the manifestation of His being Forgiver (Ghufur) and Merciful (Rahim) and His pardon represents His name 'Ufuww (one who pardons). It is for this reason that when Hadrat 'Aisha asked the Holy Prophet (peace and blessings of Allah be upon him) as to what she should do if she could find the Night of Destiny (Laila-tul-Qadr), the Holy Prophet (peace and blessings of Allah be upon him) advised her to make this prayer :

"Allah, Thou art One who pardons abundantly and likes pardon, so pardon me."

Thus the exhortations and explanations of the Divine Will by the Holy Prophet are the natural demand of his attributive name al-Hadi (one who guides mankind to righteousness). Imam Ahmad b. Hanbal is reported to have instructed a man to pray thus :

"O Who guides those who have gone astray, guide me on to the path of the truthful and make me among Thy righteous servants."

Whatever good Allah does to His servant, is out of the demand of His name "Rabb", meaning the Lord, Master and Nourisher. It is why we pray with the words "Our Lord", "Our Lord", just as Hadrat Adam (peace be upon him) supplicated to Allah in the following words :

"Our Lord, we have done wrong to ourselves ; and if Thou forgiveth us not and showeth not mercy upon us, certainly we will be among the losers."

(Al-Qur'an 7 : 23)

Hadrat Noah (peace be upon him) prayed thus :

"My Lord ! Lo ! In Thee do I seek refuge that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost."

(Al-Qur'an 11 : 47)

Hadrat Ibraham (peace be upon him) prayed thus :

"Our Lord ! Lo ! I have settled some of my posterity in and uncultivable valley near unto Thy House, Our Lord ! that they may establish proper worship."

(Al-Qur'an 14 : 37)

How to address Allah

Imam Malik and Ibn Abi 'Imran from amongst the companions of Imam Abu Hanifa (Allah's mercy be upon him) have disapproved to address Allah in prayer with the words, "*ya sayyadi, ya sayyadi*" (My Master, my Master) and have advised

to pray as the Prophets did with the words *"Rabbi, Rabbi"* (My Lord, my Lord). The attributive name of Allah—*Al-Hayy-ul-Qayyum* (Ever-Living, Sustaining)—includes in itself the essence of all His names and attributes. We have discussed upon this point elaborately at some other place. It was due to this that the Holy Prophet (peace and blessings of Allah be upon him), whenever prayed to Allah with great humility and earnestness, prayed addressing Allah with the words *"Al-Hayy-ul-Qayyum"*.

What Supplication is granted

If something is asked for from a person, one must ask from him through such words which behove him. Thus, as a person prays, "I beg of Thee ; to Thee is all praise due. Thou art Allah, Benign, the Creator of the heavens and the earth," it implies that Allah, being Benign to mankind, should treat magnanimously with the suppliant and, since all praise is due to Him, He should do such treatment with creature as is worthy of praise. The praise to Allah is a means of the acceptance of a person's prayer. For this reason, the one who observes prayer has been enjoined upon to recite *"Sami' Allahu liman hamidah"*, meaning thereby that Allah has granted the prayer of one who praised Allah. The word *As-sama'* (hearing) conveys the meaning of *"ijabat"* (positive response) and *"qubu"* (acceptance) as the Holy Prophet (peace and blessings of Allah be upon him) has said :

> "I seek refuge in Thee from the knowledge that benefits not, from the heart that fears not, from the soul that satiates not and from the prayer that is not heard (*i.e.* not granted)."

The concluding words of Hadrat Ibrahim's prayer are :
"Verily, my Lord is the Hearer of prayer."

(Al-Qur'an 14 : 39)

And Allah, the Exalted, says :

"And among you there are some who would have listened to them."

(Al-Qur'an 9 : 47)

And the Qur'an says :

"And of the Jews there are listeners for the sake of falsehood and listeners on behalf of other folk who come not unto thee (the Holy Prophet)."

(Al-Qur'an 5 : 41)

It is for this reason that one who observes prayer has been exhorted to make supplication after glorifying and praising Allah. The Holy Prophet (peace and blessings of Allah be upon him) saw a man, having observed the prayer, making supplication unto Allah without hymning the praise of Allah and invoking benediction upon the Holy Prophet. He said, "He has shown haste." He then sent for him and instructed him, "As anyone of you makes prayer, he should commence his prayer with the praise and eulogy of Allah and invoke blessings on the Holy Prophet (peace and blessings of Allah be upon him) and then should make supplication as he pleases." Abu Dawud has transmitted this hadith and Tirmidhi has declared it authentic.

'Abdullah b. Mas'ud has narrated :

"I was observing my prayer in the presence of the Holy Prophet (peace and blessings of Allah be upon him) accompanied by Hadrat Abu Bakr and 'Umar (may Allah be pleased with both of them). As I observed *Jilsa* (sitting posture), I hymned the praise of Allah, sought benediction on His Prophet and thereafter prayed for my ownself. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : "Ask for (whatever you like) and that will be granted to you." Tirmidhi (may Allah have mercy upon him) has transmitted it and has held it *Hasan hadith.*

The word as-sam'u (السمع) thus connotes the grasping a voice and the comprehension of the meanings thereof ; as also

signifies the approbation of and response to it along with the understanding thereof. Allah, the Exalted, says :

> "Had Allah known of any good in them, He would have made them hear."
>
> (Al-Qur'an 8 : 23)

He again says that had He made them here (ولواسمعهم) while in their present condition, they would not have recognised and accepted Truth. On the contrary, "they would have turned back, and lo ! they are wont to turn away (لتولوهم معرضون). Allah has, therefore, castigated them because they do not bother to grasp the Holy Qur'an, and if they happen to understand it, they do not act in consistence with its injunctions.

If a person asks for something from another person with the words, "I ask of thee in the name of Allah" (اسالک باللہ), it would imply that he is asking for a thing through the media of his faith in Allah, which is one of the means which guarantee the grant of a supplication, for Allah likes the benign treatment to the creature. He grants a supplication more generously if it is meant for the suppression of highhandedness and oppression, for He enjoins upon every one to do justice and taboos opprsession ; and His Commandment is the greatest impetus to an action. There can be no means more effective than the Divine Commandment for bringing a cause into effect.

The Right of Suppliants on Allah

It has been mentioned in a tradition of the Holy Prophet (peace and blessings of Allah be upon him) which Imam Ahmad has narrated in his Musnad (a collection of ahadith) and which Ibn Majah has transmitted from 'Atiyyah on the authority of Abu Sa'id Al-Khudri, that he taught following supplication to those who might go forth to observe obligatory prayer :

> "I conjure Thee by the right acclaimed against Thee by those who beg of Thee and by the right of this walk of mine, for I went not forth to be wickedly or to be sprightly or to be seen of or to be heard of. Instead, I have gone forth to seek deliverance from Thy wrath and to earn Thy pleasure."

From the above tradition, it transpires that Allah responds to the supplications of the suppliants due to their right on Him and the right of the worshippers is that He rewards them. It is a right which He Himself has betaken on Himself. In similar manner, one should beg of Allah by one's faith in Allah and by righteous act taking these as means of mediation with Allah, for Allah has made these acts a cause for the approbation of prayers. Allah, the Exalted, says :

> "And (Allah) accepteth (the prayer of) those who believe and do good deeds and (He) giveth increase unto them of His bounty."
>
> (Al-Qur'an 42 : 26)

Again, a supplication is submitted to Allah in the name of His promise, for His promise is to be fulfilled without fail. It is for this reason that the believing persons pray thus :

> "Our Lord ! lo ! We have heard an announcer calling unto faith : Believe ye in your Lord ! So we believed. Our Lord ! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of righteous."
>
> (Al-Qur'an 3 : 192)

Allah, the Master of the creatures, says :

> "Lo ! There was a section of My servants who said : Our Lord ! We believe, therefore, forgive us and have mercy on us for Thou art Best of all who show mercy."
>
> "But ye chose them from a laughing-stock until they caused you forget remembrance of Me."
>
> (Al-Qur'an 23 : 109-110)

On the day of Badr, the prayer of the Holy Prophet (peace and blessings of Allah be upon him) was identical with that mentioned in the above verses. At that juncture he prayed unto his Almighty Lord : (اللهم انجزلی ما وعدتنی) (Allah, fulfil Thy promise that Thou made to me).

In the Torah too, we find that as Allah was wroth with

the Children of Israel, Hadrat Moses (peace be upon him) prayed to Allah reminding Him of His promise made to Hadrat Abraham (peace be upon him).

Praying through the mediation of good deeds

As for praying through the mediation of acts of righteousness, we may quote the example of three persons who once happened to take refuge in a cave. Everyone of them made a supplication to Allah through the best of his deeds which he performed with single-minded devotion to Him. One of them supplicated to Allah by referring his kind treatment with his parents ; the second of them supplicated to Allah with reference to his perfect chastity whereas the last of them supplicated to Allah by making a mention of his virtues of trustworthiness and beneficial treatment. Hadrat Ibn Mas'ud also used to pray in the similar manner at the break of dawn :

> "Allah, Thou commanded me, I obeyed Thee ; and Thou called me, so I responded (to the call), and this is the (hour of) dawn, therefore forgive me."

Hadrat Ibn 'Umar (may Allah be pleased with him) has been reported to have prayed on the Safa Mountain, thus :

> "Allah, Thou hast said and true is Thy Word : Invocate Me, I would respond to you. And Thou breaketh not Thy Promise."

It is now obvious that saying of a person "I adjure Thee by such and such thing" (اسالک بکذا) involves implication of two categories. The preposition (الباء) (al-ba), sometimes means an oath and at other times denotes a cause or means. Sometimes, it is used to adjure Allah and sometimes to beg something of Allah through it. As for the former implication, adjuring Allah by the creature is not permissible for mankind. How, then, can it be lawful in case of Allah ? As regards the latter one. it is to beg in the name of a great person *i.e.* to adjure Allah by the Divine Prophets. There exists some

controversy of opinions regarding this latter implication. It has been mentioned somewhere in the preceding pages that Imam Abu Hanifa and his disciples do not hold it permissible.

Supplication by the high rank and reverence of a person :

If we supplicate in the words 'I adjure Thee (O Allah !) by such and such person from among the angels, the Prophets and the righteous", or in the words "I adjure Thee by the high rank of this or that person or by the reverence of this or that man which he has in Thy sight", it would simply mean that such personalities enjoy high rank in the Sight of Allah. This is lawful, for their high position and reverence in the sight of Allah may raise their ranks still higher, elevate their place and prove a means of the acceptance of their intercession as and when they make intercession, notwithstanding the fact that Allah has affirmed :

"Who is he that intercedeth with Him save by His leave ?"
(Al-Qur'an 255)

It would also be evident that the men who obey these noble and righteous personages and follow their footprints in matters where their obedience is lawful, will be crowned with happiness and success. Similarly, the persons also prosper, who act in consonance with the Divine Commandments that they convey to them. It should, however, be borne in mind that it is not their mere high ranks and reverent position that warrants the acceptance of a person's supplication. The high position of the righteous is beneficial subject to the condition that one follows them and obeys the Divine directives conveyed to them or feels afflicted on the hardships and tortures suffered by them for the welfare of the believers. It is only subject to this condition that their prayer and intercession benefit the believers. If the believers do not submit themselves to the Divine Prophets the prayer and intercession of the Prophets merely owing to their exaltedness and lofty position will be of no avail. This sort of prayer and intercession is alien to Islam and cannot serve as a means for the acceptance of one's supplication. The case of a person who prays to Allah in the manner mentioned

above is like that of one who prays to a great emperor, "I adjure you by the submission of that person, by the love you show to him for his subservience, by the honour he holds in your eyes due to his obedience, to grant my supplication." Apparently, it is an irrelevant thing and alien to Islam. In the same way, the beneficent treatment of Allah with persons dear to Him, His love for them and the honour for their high place, their worship of and subservience to Allah, nothing guarantees the grant of their supplication. It is because the prayer of a suppliant requires a means for its acceptance, e.g., he should be obedient to the righteous personages dear to Allah, or there exists a means for the acceptance of his prayer on the part of these personages themselves *i.e.* they intercede with Allah in their favour. Where neither of the means exists, how can the prayer be granted ?

The main means for the acceptance of prayer

Of course, if a person adjures Allah by his faith in the Prophethood of Hadrat Muhammad (peace and blessings of Allah be upon him), by his love for him and by his obedience and submission to his commands, he adjures Him by a great means—nay, the greatest of means and causes—which ensures the acceptance of the supplication. The Holy Prophet (peace and blessings of Allah be upon him) has expounded that his intercession, on the Day of Judgement, will benefit only those who affirm faith in the Divine Unity and do not hold partners with Allah. The intercession will benefit particularly those believers who beg "*Wasilah*" for him, as in *as-Sahih* (*i.e.* Bukhari and Muslim) the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said :

> "As you hear the Mu'adhdhin (the announcer for the prayer), say like that he announces, then invoke benediction on me for verily he who invokes benediction on me for one time, Allah confers blessings on him for ten times—then beg for me *al-Wasilah*. Verily, it is a rank in the Paradise. None but a servant from amongst the servants of Allah deserves

that and I hope it is I who is that servant of Allah. So whosoever begs Wasilah for me, my interession will become lawful for him on the Day of Resurrection."

In *as-Sahih* (Bukhari), it is reported that Hadrat Abu Huraira (may Allah be pleased with him) enquired from the Holy Prophet (peace and blessings of Allah be upon him) :

"Which of mankind will be more fortunate as regards your intercession on the Day of Resurrection ? He remarked :

"One who affirms with sincerity of heart ; There in no god save Allah."

Thus, the Holy Prophet (peace and blessings of Allah be upon him) has made it explicit that the person most deserving his intercession on the Day of Resurrection is one who is most firm in his belief in the Oneness of God and sincere in the single-minded devotion to God ; the cult of Divine Unity is the very essence and forms the bed-rock of the religion because Allah will forgive everything He pleases save ascribing divinity to others than Allah. He is Hallowed. None can dare intercede with Him save with His leave. As the Holy Prophet (peace and blessings of Allah be upon him) will come forward to make intercession, Allah will set a limit for him and all people coming within the sphere of that limit will be admitted into the Paradise. This limit will be drawn in consideration of the degree of monotheism and faith which people have in their hearts. The Holy Prophet (peace and blessings of Allah be upon him) has stated that whosoever beseeches Allah to bestow upon him al-Wasilah, it will become incumbent upon him to intercede with Allah in his favour on the Day of Resurrection. He has brought home to every one that his intercession is advantageous owing to one's compliance of his teachings regarding monotheism and faith and owing to the prayer to which we have been urged.

Has creature any right on Allah ?

To adjure Allah by a person has two bases. Firstly, is there

any right of creature on Allah ? Secondly, can we adjure Allah by that right, as we beg a thing with reference to the greatness and honour one has in the eyes of Allah ? As regards the first point, some opine that the creature has a right on the Creator as Allah has a right on the creature. This view is maintained by the seceders. Some others contend that the creature has in no way any right on Allah. He, nevertheless, knows whatever He does according to His promise and according to the intimation given to mankind. It is the opinion of the Jahimites and the Ash'arites who proclaim themselves to be the followers of the Sunnah of the Holy Prophet (peace and blessings of Allah be upon him). There are still some others who argue that Allah has betaken mercy on Himself and that He has made the right of the believers binding on Himself, just as He has declared oppression unlawful for Himself. These restrictions have not been imposed on Him by any creature. We cannot think of Him in terms of the creature. Instead, it is in concord with His attributes of mercy, wisdom and justice that He prescribed for Himself mercy and declared injustice and tyranny unlawful for Himself. For instance, according to a *qudsi hadith*,* Allah says ;

> "O My bondmen, I have declared high-handedness unlawful for Me and this I have declared unlawful among you. So do not do wrong."

Allah, the Exalted, says :

> "Your Lord hath prescribed for Himself mercy."
>
> (Al-Qur'an 6 : 54)

Again He says :

> "And the help of the believers is incumbent upon Us."

It is transmitted in *as-Sahihain* on the authority of Mu'adh that the Holy Prophet (peace and blessings of Allah be upon him) asked him :

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* It is a saying of the Holy Prophet the words of which are revealed to him by Allah.

"Mu'adh, do you know what is right of Allah on His bondmen ? I (Mu'adh) said : Allah and His Messenger know better. He observed : His (Allah's) right on them is that they should worship Him and should not ascribe divinity to anything other than He. Mu'adh, do you know what is the right of the bondmen on Him as they discharge their duties ? He (himself) reiterated : Their right on Him is that He will not torment them."

Thus, the Prophets and the righteous, according to the first saying, have a right on Allah which He Himself has prescribed for Himself and of which an intimation has been given to the mankind. According to the second saying, Allah will certainly fulfil the promises made with the Prophets and the righteous persons but He will be under no compulsion.

The contention that the creature has no right on Allah by which He may be adjured, as, according to a tradition, Allah told Prophet David (peace be upon him) that his forefathers had no right on Him, is, however, correct if it denotes that none of the creatures has such a right on Allah as that of Allah on His creatures. Some ignorant people hold that the creatures have some right on Allah because of their worship. These ignorant persons labour under the misconception that just as some persons have a right on others, the creature too has a right on Allah. They think that the worshippers have the same relation with their Lord as the servants have with their kings : serving them and deriving benefits, guarding them against harm and demanding reward and remuneration for this service ; and if for a moment the kings show some negligence towards them or treat them a bit harshly, they would say, "Have we not done this and that service for you ?" If they do not express their feelings in words, they make some gestures suggestive of what they cannot express. Conception like this in regard to Allah is the result of ignorance of man. It is why Allah has made it explicit that whatever a man does, its benefit goes to him and Allah is not in need of the help of any of the creatures. For instance, He says :

"If ye do good, ye do good for your own selves and if ye do evil, it is against your own selves."

(Al-Qur'an 17 : 7)

"Whoso doeth righteously, it is for his own self, and who does wrong it is against his own self. And thy Lord is not at all a tyrant to His slaves."

(Al-Qur'an 4 : 46)

"If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen ; and if ye are thankful He is pleased therewith for you."

(Al-Qur'an 39 : 7)

"Whosoever giveth thanks he only giveth thanks for (the good) of his own self ; and whosoever is ungrateful (is ungrateful only to his own self), for lo ! my Lord is Absolute in independence, Bountiful"

(Al-Qur'an 27 : 40)

While narrating the episode of Hadrat Moses (peace be upon him), Allah says :

"If ye give thanks, I will give you more ; but if ye are thankless, lo ! My punishment is dire."

"And Moses said : Though ye and all who are in the earth prove thankless, lo ! Allah verily is Absolute, Owner of Praise"

(Al-Qur'an 14 : 7-8)

"Let not those who race in infidelity grieve thee, for lo ! They harm not Allah at all."

(Al-Qur'an 3 : 176)

"And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth (let him know that) lo ! Allah is Independent of (all) worlds."

(Al-Qur'an 3 : 97)

Allah has made it evident that He confers His favours on the basis of noble acts, as He says :

"They make it a favour unto Thee (Muhammad) that they have embraced Islam, say : Deem not your (acceptance of) Islam a favour unto me ; nay, but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest."

(Al-Qur'an 49 : 17)

"And know that the Messenger of Allah is among you. If he were to obey you in much of the affairs, ye would surely be in trouble, but Allah has endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are rightly guided."

"(It is) a bounty and a grace from Allah and Allah is All-Knowing, Wise."

(Al-Qur'an 49 : 7-8)

According to a *Qudsi Hadith*, Allah says :

"O My bondmen, you cannot cause Me harm that you may cause Me harm; nor can you benefit Me that you may benefit Me. O My bondmen, you do err day and night and I forgive all sins; and I mind not (how much these are). So seek forgiveness from Me, I will forgive. O My bondmen, if all of you, the past and the last, men and jinn turn to be most profligate-hearted amongst you, they will not cause any loss to My Domain. O My bondmen if all of you, the past and the last, men and jinn, become the most God-conscious, they will not add anything to My Domain. O My bondmen, if all of you, the past and the last, men and jinn, muster together in a single land and beg of Me, and I bestow on every one of them what he begs for, it will not cause any loss to what I possess save (the loss) that a needle causes when it is dipped in the ocean."

Differentiation between the Creator and the Creature

There exists prominent differentiations between Allah and His creature which are not a mystery for anyone who has the least perception and understanding. Firstly, the Lord God is Independent in Himself and He is not in need of any one besides Himself on any account. The monarchs and masters of the slaves are dependent on others for their necessary needs. Secondly, if the Lord God appreciates the righteous deeds and is pleased with the repentance of the penitents, it is He Who is the creator of these deeds and renders them easy for them, for he, without the Divine Power and will, will not be able to perform deeds which He loves and with which He is pleased. This school of thought is maintained by the Zawahir and the followers of the Prophetic tradition who profess that it is Allah Who bestows on His bondmen the succour for the profession of faith. The Qadarites (a sect opposed to the Fatalists), however, hold an opposite opinion. The creature obtains whatever it cherishes through the deeds of other persons. Thirdly, Allah has commanded His bondmen what is in their betterment and has forbidden what may be detrimental to them, as Hadrat Qatadah has remarked that Allah does not issue an ordinance to His bondmen for the fulfilment of His needs ; nor has He forbidden them but from what is harmful to their own interests. Instead, He has commanded them what is advantageous to them and has forbidden them from what causes harm to them. In contrast with it, the creature commands one to do a thing closely related to its end and prohibits one from what is called nigardliness. This creed is also held by the *Zawahir*, the past scholars and by the *Ahl-Sunnah* who firmly believe in the Divine Wisdom and Mercy and say that Allah has commanded His bondmen nothing save good that may benefit them and He has forbidden nothing except that which causes wrong and mischief to them. On the contrary, the Fatalists *(Jabariyyah)* assert that sometime Allah commands them to do something not beneficial to them and forbids them from what is advantageous to them. Fourthly, He has conferred immense favours by sending Prophets, vouchsafing the Book and it is He who has bestowed

upon us multifarious capabilities, senses, etc., by which we acquire knowledge and perform righteous deeds. He is the Guide to His bondmen. There is no might and power but that which rests with Him. It is why the inmates of the Paradise would say :

> "The praise is due to Allah who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Indeed the messengers of our Lord did bring the Truth."
>
> (Al-Qur'an 7 : 43)

The creature has no power to acquire guidance on its own initiative. Fifthly, He has bestowed innumerable bounties and graces upon His bondmen. Take for granted that worship is the recompense and restitution of the Divine benevolence, even then the most excellent form of worship cannot suffice the thanks-giving of the most minor Divine grace. How, then, one can pay thanksgiving to the Most Benevolent and Bountiful Almighty when the worship in itself is a great Divine grace. Sixthly, His bondmen are perpetually in dire need of His Pardon and Forgiveness; and no one will enter Paradise by virtue of one's righteous deeds. No one is immune from sins which require redemption. Allah says in the Holy Qur'an :

> "If Allah took mankind to task for which they earned, He would not spare a living creature on the surface of the earth."
>
> (Al-Qur'an 35 : 45)

Admittance into Paradise is subject to Divine Mercy

The saying of the Holy Prophet (peace and blessings of Allah be upon him) "nobody will enter Paradise by virtue of his deeds", does not contravene the Divine saying "(it is) the retribution of what they had done (32 : 17, 46 : 14, 56 : 24)". The negation of admittance into Paradise occurring in the hadith is with the preposition (الباء) signifying comparison and contrast. For example, we say بعتہ بکذا (I sold that for that).

And the provision (إثبات) available in the Qur'anic verse is based on the preposition (الباء) conveying the sense of a cause *i.e.* they will be made to enter Paradise due to their acts. A deed cannot be compared with the reward although it may be the cause for the reward. Thus he who labours under the misconception that he has done his duty assigned to him and he needs not seek forgiveness and pardon from his Lord, is a misguided person, as, in as-Sahih, the Holy Prophet (peace and blessings of Allah be upon him) has been reported to have said :

> "None will enter Paradise by virtue of his deeds." They (the Companions) asked, "Allah's Messenger, and you too (will not)?" He replied, "Nor shall I (enter Paradise) save that Allah wraps me with His Mercy and Grace."

According to an other version, he said, "till Allah wraps me with Forgiveness". In this context, we find another hadith in as-Sunun according to which the Holy Prophet (peace and blessings of Allah be upon him) has explained the point thus :

> "If Allah chastises all that is in the heavens and the earth, He would not do wrong to them ; and He shows mercy on them, His mercy is better than their deeds."

Nevertheless, he who says that the creature has a claim against Allah is right provided the claim refers to that right of which tidings have been given to him, for Allah is True and He does not break the promise. He has made this claim of mankind incumbent upon Himself out of His Wisdom, Grace and Mercy. Thus if a person deserving this right adjures Allah by it, he, in fact, is entreating Allah to fulfil His promise; or it is also appropriate if he adjures Allah by such means viz., righteous acts, to which He has subjected His will. But if a person who does not deserve this right and one adjures Allah by that person, he is like one who begs of Allah with reference to the reverent position of that person. This sort of supplication is alien to the suppliant and is not based on the means which ensure its acceptance. But, if a person adjures Allah by His Names and

Attributes which are the source of guidance, sustenance and succour, he adjures by the greatest means. The contention, therefore, that one should not adjure Allah by the Prophets, for mankind has no claim against Allah, is not valid, because we have found it valid in the hadith of Mu'adh, alluded to in the preceding lines, transmitted in *as-Sahihain*. And Allah, the Glorious, says :

"Your Lord has made incumbent upon Himself mercy."

(Al-Qur'an 6 : 54)

"And upon Us is incumbent the succour of the believers"

(Al-Qur'an 30 : 47)

The one who is at variance with this point, should clearly understand that the issue has two-fold aspects : firstly, the right of mankind on Allah and secondly, adjuring Allah by that right. As for the former, undoubtedly Allah has promised His obedient servants to accord reward and has promised the suppliants to respond to their prayers. He is true and does not deviate from His promise. Allah, the Hallowed, says :

"The promise of Allah is True ; and who can be more truthful than Allah in utterance."

(Al-Qur'an 4 : 122)

"It is a promise of Allah. Allah faileth not His promise, but most of mankind know not"

(Al-Qur'an 30 : 6)

"So think not that Allah will fail to keep His promise to His Messengers. Lo! Allah is Mighty, able to requite (the wrong)."

(Al-Qur'an 14 : 47)

This is one of the things the occurrence of which, according to His own promise, has been made binding on Himself by Allah. All the scholars are in full agreement in this matter. The scholars of Islam are, however, at variance, as pointed out earlier, whether there is any other obligation on Allah

except that discussed in the foregoing passages. As already mentioned, there exist three conflicting views in this regard. One sect of Muslim scholars maintain that nobody has any other obligation on Allah save one mentioned above The other sect holds that, like the creature, He too has to act within certain obligations and prohibitions. Still another sect argues that only that is obligatory on Him which He Himself has made obligatory on His self and only that is unlawful for Him which He Himself has declared unlawful for His own self, as mentioned in the hadith transmitted in as-Sahih on the authority of Abu Dharr (may Allah be pleased with him) a reference to which has already been made.

Allah wrongs not

As for oppression and injustice (*Zulm*), there exists a consensus of openion among the righteous scholars that it cannot be conceived of Allah. He can do anything with the exclusion of wrong (*Zulm*). *Zulm* implies either interference in the domain of the other or the violation of the command the obedience of which is obligatory. Both the things are not conceivable of Him. Some scholars contend that the wrong done by mankind is a wrong emanating from Allah. Some define *Zulm* as putting a thing in a place not meant for it. Allah, the Glorious, therefore, does not do wrong to mankind as He says in the Holy Qur'an :

"And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage) "

(Al-Qur'an 20 : 112)

The commentators of the Holy Qur'an say that *Zulm* means to shift one's sins to some innocent person and to inflict chastisement on him for no sin of his, whereas *hadm* implies to deprive one of the reward of one's virtues, or to under-rate it.

Allah, the Exalted, says :

"Lo ! Allah wrongeth not even of the weight of an ant ; and if there is a good deed, He will double it and will give

(the doer) from His Presence an immense reward."

(Al-Qur'an 4 : 40)

"And We wronged them not, but they (themselves) wronged their own selves."

(Al-Qur'an 11 : 101)

Adjuring Allah by one's right

As for the latter issue, it is said that only that right of mankind on Allah is valid which Allah and His Holy Prophet has explicitly defined. Regarding adjuring Allah by that right, it is said that if a right by which one adjures Allah is one of the means of the acceptance of the prayer—the right made binding by Him on Himself for His worshippers and suppliants —the prayer is permissible and valid.

Of course, the point which needs elucidation is the validity or otherwise of adjuring Allah by the rights of others. No doubt they have the right on Allah that He should not chastise them according to His promise, He should reward them, show regard to them and exalt their ranks. But, nobody has the right to claim that his prayer should also be accepted due to the merit of the righteous, for whatever merit and right they have acquired, are due to their faith in Allah and their subservience to Him but the suppliant does not enjoy this position. Their exalted position cannot provide a means for the grant of one's prayer. If one says that their prayer and intercession for one is a means for the acceptance of one's prayer, one is right, provided they make prayer and intercession in one's favour. If, however, they do not pray and intercede in one's favour, the means for acceptance of one's prayer exists no longer. If one says that the means lies in one's love for the Holy Prophet (peace and blessings of Allah be upon him), faith in him and friendship with him, this means is lawful in Shari'ah, and the supplication of this nature and seeking means of approach to Allah in this way is based on the faith professed by the suppliant, his love for Allah and His Messenger

(peace and blessings of Allah be upon him) and on his submissiveness to Allah and His Messenger. We must, however, make distinction between the love for Allah and the love for others alongwith Allah. Therefore, he who loves the creature as much as he ought to love with Allah, holds rivals with Allah and this sort of love, instead of being beneficial, proves harmful to him. But he who holds Allah most dear besides others, and also loves His Prophets and righteous servants, his love for Allah is most benefiting to him of all things.

Here a point may be raised that if seeking mediation through the faith in Allah, love for Him and obedience to Him is meant sometimes for seeking reward and Paradise, which according to you is the greatest of means, and on other times for the acceptance of prayer as you have mentioned in the examples, why one should not make the prayer "I adjure Thee (Allah) by Thy Prophet Muhammad" in the same sense, meaning thereby that he adjures Allah by his faith in and love for the Holy Prophet and he seeks the means of approach to Allah with his faith in and love for him? You have also stated that it is permissible without any controversy of views. The answer is that if he intends to mean so, he is quite right in his prayer and there exists no conflict of opinion in this regard. If one seeks mediation through the Holy Prophet (peace and blessings of Allah be upon him) in this sense after his departure from this world, as some of the Companions of the Holy Prophet, their successors and Imam Ahmad have narrated, it is bona fide and in this regard there is no difference of opinion. But most of people utter these words but do not attribute this sense to them. Only such people are subjected to criticism and abhorence.

In the similar way if these words are taken as to mean to seek mediation (Wasilah) through the prayer and intercession of the Holy Prophet (peace and blessings of Allah be upon him) as was the practice of the Companions of the Holy Prophet, it is also unanimously held lawful. In our time, the majority of the people do not take the word Wasilah in this sense.

Conjuring by relationship

If one asks about the validity or otherwise of conjuring Allah by relationship, the answer will be that it is lawful, for a man has a right on his relatives due to consanguity. Allah, the Glorious, says in this context :

> "Be careful of your duty towards Allah in Whom ye claim (your rights) of one another and towards the wombs (that bear you)."
>
> (Al-Qur'an 4 : 1)

And the Holy Prophet (peace and blessings of Allah be upon him) has said :

"Womb (relation) is a bough from the Most Merciful ; whoso unites it, Allah unites him, and whoso severs it, Allah severs him."

Also, he has said :

> "As Allah created womb, it stuck itself with the Waist of the Merciful (*Rahman*)" and said : It is the place to have recourse to Allah against the severing of relation." Allah said, "Don't you like that I will unite who unites you and I will sever who severs you ? It said, "Yes, I do like."

Again, the Holy Prophet (peace and blessings of Allah be upon him) has said :

> "Allah says : I am the Merciful ; I have created the womb (*Ar-Rihm*) and have derived for it a name after My Name (*Ar-Rahman*) ; so whoso unites it I will unite him and whosoever severs it I will sever him."

It is reported regarding Hadrat 'Ali (may Allah be pleased with him) that as his brother's son asked him for something by virtue of the right of his father, Ja'far, he would grant him his demands, for Ja'far was his brother and had a right on him on account of this tie. The right of the kindred perpetuates even after the death of one's relative, as, in a hadith, a person

has been reported to have said : "Allah's Messenger, have my parents any right on me after their death which I owe them ?" The Holy Prophet observed :

> "Yes. (It is) to pray for them and seek forgiveness for them, to fulfil their promise after their death and show mercy on the kin with whom you have no blood-relation but that of your parents."

Elucidation of Imam Abu Hanifa's Creed

As for the contention of Abu Hanifa, his disciples and other scholars, that it is not lawful to conjure Allah by creature, neither by the Divine Prophets nor by other righteous personalities, contains two senses as already pointed out. Firstly, to adjure Allah by some persons and it is held unlawful by the majority of all reputed scholars just as adjuring Allah by Ka'ba, and other Divine Signs is unlawful. Secondly, conjuring Allah by the creature : one sect has declared it lawful and some of the past scholars have also expressed their views in support of it ; these words are available in the prayers of some other persons as well.

But, whatever in this regard has been transmitted on the authority of the Holy Prophet (peace and blessings of Allah be upon him) is weak, unreliable and fabricated. No tradition transmitted to this effect can be established as valid for reasoning and argumentation. Only one hadith pertaining to Hadrat A'ma in which the Holy Prophet (peace and blessings of Allah be upon him) has instructed him to pray in the undermentioned manner, can be alluded to :

> "I beg of Thee and return to Thee through Thine Prophet Muhammad—the Prophet of Mercy."

But this tradition too cannot serve as syllogism, for it explicates that he sought mediation through his paryer and intercession. In fact, he entreated the Holy Prophet (peace and blessings of Allah be upon him) to pray for him ; and the Holy Prophet (peace and blessings of Allah be upon him)

instructed him to pray : "Allah, appoint him (the Holy Prophet) my intercessor." So, as the Holy Prophet (peace and blessings of Allah be upon him) prayed for the blind man, Allah restored his eyesight. This is one of the signs of the Prophet, which you cannot count. If other blind men had sought Wasilah (mediation), for whom the Holy Prophet (peace and blessings of Allah be upon him) had not prayed, their position would have been quite different from that of A'ma.

The Prayer of Hadrat 'Umar'

As for the prayer of Hadrat 'Umar b. Khattab (may Allah be pleased with him) for rain, which is well known amongst the Emigrants and the Helpers, and as regards his words "Allah, as we suffered drought, we sought approach (Wasilah) to Thee through Thy Prophet, whereupon Thou showered rain upon us and I seek Wasilah (mediation) unto Thee through Thy Prophet's uncle" furnish a proof positive that the lawful tawassul in his view was the tawassul through the Holy Prophet's prayer and intercession and not through adjuring by his person, for had Wasilah through his person been permissible, Hadrat 'Umar (may Allah be pleased with him) would not have sought it through the Holy Prophet's uncle 'Abbas instead of the Holy Prophet himself.

Adjuring and Conjuring

There may exist some controversial opinion in regard to conjuring Allah by the Divine Prophets and the righteous personalities, but no such controversy can be conceived of in regard to adjuring Allah by them for there is a remarkable differentiation between conjuring and adjuring Allah. The suppliant is humble and meek and make supplication by such means as suit its acceptance. But the case of one who adjures Allah is quite different as he persists in the fulfilment of his demands by exacting an oath on Allah. He adjures one whom he considers competent to fulfil his oath. It is particular to certain servants of Allah that their adjuring (or oath) is not inviolated, whereas the acceptance of prayer is general. Allah responds to the

prayer of a distressed and oppressed person even if he is a disbeliever. It has been transmitted in as-Sahih that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "There is no invocater who invocates Allah in his prayer containing no sinful wording or aiming at severing of relation, but Allah grants him one of three qualities. Either He immediately grants his prayer, or keeps in store for him a good equivalent to that, or dispels from him an evil equivalent to that. They (the Companions) said : "Allah's Messenger, even if we pray frequently ?" He replied : "Pray frequently to Allah."

The Creed of Imam Malik

This *tawassul* by the Prophets in the sense of conjuring Allah by them, is not lawful according to Imam Abu Hanifa and his companions as discussed earlier. We find nothing in the creed of Imam Malik with which we are acquainted, in contravention of that of Abu Hanifa. He who refers to some saying of Imam Malik which supports the validity of *Wasilah* in the sense of conjuring or adjuring Allah, makes a baseless statement ; for to this effect we find no statement emanating from Imam Malik and his disciples. On the other hand, the creed of Imam Malik with which every one is acquainted, is that he holds it abhorable to say, "My master, my master" and has stressed upon people to pray as the Divine Prophets did, in the words "O my Lord. O my Lord". Again, he has disapproved of praying in the words "*O Hannan* (All-Merciful) ; *O Mannan* (Most Benefactor)", because this way of addressing Allah has no Divine sanction. When Imam Malik declares a prayer unplausible, which has no authority of Shari'ah (Divine Law) at its support, then how could conjuring Allah by the creature—whether Prophets or non-Prophets—be lawful in his sight, particularly when he was aware that the Companions of the Holy Prophet did not conjure Allah by the creature even during "*Am-ul-Ramadah*" (the year of destruction). Contrary to it, Hadrat 'Umar (may Allah be pleased with him) prayed to Allah in these words :

"Allah, as we were smitten by the drought, we sought approach to Thee through our Prophet and Thou showered rain on us and we seek approach to Thee through our Prophet's uncle, so shower rain on us."

In Sahih Bukhari also, it is transmitted that Hadrat ibn 'Umar, Anas and others, as they suffered drought, used to seek *Wasilah* (the approach) to Allah through the prayer of the Holy Prophet (peace and blessings of Allah be upon him) and supplicate for rain through his prayer. It has not been reported regarding any one of them that he conjured Allah by the creature during the lifetime of the Holy Prophet (peace and blessings of Allah be upon him), neither by the Prophet himself nor by any one else than him, neither for praying for rain nor for any other purpose. God-willing, we will soon discuss upon the hadith pertaining to Hadrat A'ma (may Allah be pleased with him). Had it been valid to conjure Allah by the Holy Prophet (peace and blessings of Allah be upon him), Hadrat 'Umar (may Allah be pleased with him) would have instructed people that supplicating and seeking approach (Wasilah) to Allah by the Holy Prophet (peace and blessings of Allah be upon him) is more preferable to supplicating and seeking Wasilah by Hadrat 'Abbas, and that they should not deviate from a practice permissible under the Divine Law during the lifetime of the Holy Prophet (peace and blessings of Allah be upon him) by seeking Wasilah to Allah by his kith and kin instead of by the most illustrious of creatures—Prophet Muhammad (peace and blessings of Allah be upon him). If we do so, it will be tantamount to the departure from the lawful tradition, deviation from the excellent and conjuring Allah by the most flimsy means, whereas they were under great affliction during the year of deadly drought of which history bears no example. Hadrat Mu'awiya (may Allah be pleased with him) also followed, in the presence of a number of companions of the Holy Prophet and their successors, the tradition set by Hadrat 'Umar, and sought *Wasilah* (approach) to Allah by Hadrat Yazid b. Aswad Al-Jarshi as Hadrat 'Umar did by Hadrat 'Abbas.

Similarly, the jurists belonging to Imam Shafi'i and Imam Ahmad's school of thought have also held it valid to seek *Wasilah* by the noble and the righteous. They assert that, in pursuance of the precedent set by Hadrat 'Umar, it is perferable to seek *Wasilah* by the kins of the Holy Prophet (peace and blessings of Allah be upon him), if they exist in the world. But no scholar has permitted to conjure Allah by the creature - by the Divine Prophets as well as the non-prophets.

A false attribution to Imam Malik

If any one reports that Imam Malik, or any of the Imams other than Imam Malik and Ahmad, has declared it lawful to invocate the Holy Prophet (peace and blessings of Allah be upon him) and some other person after their demise, he fabricates a lie against him. But some ignorants have attributed this notion to Imam Malik and they seek support to their contention by means of a fabricated fiction from Imam Malik. Take for granted, if it is true, even then it does not mean to seek *Wasilah* in this disputable manner, but it refers to the *Wasilah* by the intercession of the Holy Prophet (peace and blessings of Allah be upon him) on the Day of Resurrection. Some scholars deny the authenticity of this fiction and, as we will discuss later on, the very basis of this is weak and unauthentic.

The Love of the Past-Scholars with the Holy Prophet

Qadi 'Ayad has not made a mention of this narration in the Chapter "Visit to Prophet's Grave" of his book. He has mentioned no such narrations from Imam Malik and his followers who are well known to all. He has mentioned these statements only in the context that the reverence for the Holy Prophet (peace and blessings of Allah be upon him), his respect and honour after his demise is as essential as it was during his lifetime. This expression of respect and greatness for him is permissible at the time of his mention, the mention of his tradition and sunnah ; and hearing his voice.

It is reported that Imam Malik was inquired about Hadrat Ayyub as-Sakhtayani, whereupon he said :

"Ayyub is the most excellent authority of all from whom I narrate the hadith to you. He performed pilgrimage for two times. I saw him and observed that as he heard the name of the Holy Prophet (peace and blessings of Allah be upon him) he wept so bitterly that I felt mercy for him. I narrated the hadith on his authority only when I had witnessed him endowed with these merits and saw his deep veneration for the Holy Prophet (peace and blessings of Allah be upon him)."

Hadrat Mas'ab b. 'Abdullah (may Allah be pleased with him) has reported, "As Imam Malik made a mention of the Holy Prophet (peace and blessings of Allah be upon him) his countenance would turn pale, he would lean down and his companion would feel disturbed." One day, on having been inquired, he said, "Had you witnessed what I witness, you would have not disowned what you witness. I have observed Hadrat Muhammad b. Al-Munkadar—the excellent reciter of the Qur'an—that whenever we requested him to narrate us a tradition of the Holy Prophet (peace and blessings of Allah be upon him), he wept till we felt pity on him. I have seen Hadrat Ja'far b. Muhammad, who was very facetious and given to laughter, turned pale as a mention of the Holy Prophet (peace and blessings of Allah be upon him) was made to him ; and I have never seen him narrating the tradition of the Holy Prophet (peace and blessings of Allah be upon him) without performing ablution. I frequently visited him and always found him either observing prayer or silence or reciting the Holy Qur'an. He never uttered a word having no significance. He was one of the scholars and worshippers who feared Allah. I have seen Hadrat 'Abdur Rahman b. Al-Qasim. As he made a mention of the Holy Prophet (peace and blessings of Allah be upon him), his countenance turned pale as if its blood had dried up and his tongue turned dumb with awe of the Holy Prophet (peace and blessings of Allah be upon him). I visited off and on Hadrat 'Amir b. 'Abdullah b. Zubair. As the mention of

the Holy Prophet (peace and blessings of Allah be upon him) was made, he wept so bitterly that tears dried up in his eyes. I witnessed Hadrat Al-Zuhri. He was very jolly and sociable. As the mention of the Holy Prophet (peace and blessings of Allah be upon him) was made to him, his condition would become so much perturbed as he would not recognise you and you would not recognise him. I every now and then used to pay visit to Hadrat Safwan b. Saleem. He was one deeply devoted and mujtahid (one who exerts to deduct religious judgements). As the mention of the Holy Prophet (peace and blessings of Allah be upon him) was made to him, he wept incessantly till the people would get up and leave him alone.

Qadi 'Ayad had narrated all these episodes from the books of the illustrious disciples of Imam Malik. He has, then, narrated the *Gharib* (weak) and the *munqata'* narration (one the chain of transmission of which does not reach him, and falsely attributed to him).

A Fabricated Fiction

Ibn Hamid has narrated that Abu Ja'far—the chief of the believers—once indulged in a debate with Imam Malik in a loud voice. Imam Malik said, "Chief of the believers ! Do not raise your voice in this mosque, for Allah has taught some amenities to the people in the Holy Qur'an :

> "O ye who believe, lift not your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not."
>
> (Al-Qur'an 49 : 2)

Allah has admired a people in this way :

> "Lo ! They who subdue their voices in the presence of the Messenger of Allah, those are they whose hearts Allah hath proven unto righteousness ; theirs will be forgiveness and immense reward."
>
> (Al-Qur'an 49 : 3)

Similarly, Allah has reproved some people thus :

> "Lo ! Those who call Thee from behind the private apartments, most of them have no senses.
>
> (Al-Qur'an 49 : 4)

"The honour of the Holy Prophet (peace and blessings of Allah be upon him) after his demise is as obligatory as it was in his lifetime."

Upon Imam Malik's admonition, Abu Ja'far subdued his voice and said, "Abu 'Abdullah, should I direct my face towards Qiblah while praying ? Or should I turn my face towards the direction of the grave of Allah's Messenger ?" The Imam replied, "Do not turn away your face from him for he will be a *Wasilah* for you and a Wasilah for your forefather, Adam (peace be upon him) up to the Day of Resurrection. So, direct your face towards Allah's Messenger (peace and blessings of Allah be upon him) and seek intercession through him and Allah will grant this intercession. Allah, the Exalted, has said ;

> "And if, when they had wronged themselves, they had but come unto Thee and asked forgiveness of Allah, and had Allah's Messenger asked forgiveness for them, they would have found Allah Relenting, Merciful."
>
> (Al-Qur'an 4 : 64)

Why is it a False Narration ?

This narration is *munqata'** for Muhammad b. Al-Razi did not meet Imam Malik, particuarly in Abu Ja'far's life who died at Mecca in 178 A.H., and Imam Malik had passed away in 179 A H., and he left his town with his father in quest of knowledge only when he was well advanced in age. Moreover, he is held a weak narrator by the *Ahl-i-Hadith* (experts in the traditions of the Holy Prophet). Abu Zar'a and Ibn Warah have declared him a liar. Salih b. Muhammad Al-Asadi says : "I have never seen a person more audacious in regard to Allah and

* One the chain of transmission of which is broken and a narrator is missing therein.

more ace and crafty in fabricating lies than he." Ya'qub b. Shaibah says, "He is *Kathir-al-Manakir* (*i.e.* one who narrates innumerable unacceptable ahadith)." Imam Nasa'i holds him unauthentic. Ibn Hibban remarks, "He secedes from authentic ahadith to *maqtu'i* narrations". The last narrator on the authority of Imam Malik in the Al-Muwatta is Abu Mas'ab who died in 242 A.H. and the last narrator who narrates in a general way from the Imam is Abu Hudhaifa Ahmad b. Isma'il As-Sahmi who died in 259 A.H. Also, in the chain of transmission of this narration, we find certain persons who are not known to anybody. None of the illustrious disciples of Imam Malik has transmitted this narration from Imam Malik. *Ahl-i-Hadith* holds Muhammad b. Hamid as weak as he narrates a narration on the authority of a complete chain of transmission. Apparently, when he makes a narration in a *mursal* way, the validity thereof can well be imagined. The companions of Imam Malik have the consensus of opinion that any report like it attributable to Imam Malik in any juristical problem cannot be taken as valid. Instead, the narration of some Syrians like Walid b. Muslim and Marwan b. Muhammad At-Tatari, when they report it from the Imam, is also held weak and unreliable. The companions of the Imam relied only upon those narrations reported by the Egyptians and the Medinites. How, then, can a narration be relied upon which is inconsistent with his reputable cult and has been reported by only a single Khurasani who has never met Imam Malik and has been declared as a weak narrator by those well versed in the science of ahadith.

The True Signification of the Narration

If we take this narration as true and authentic even then it does not convey the sense which has wrongly been extracted by the distortionists from it. The saying of the Imam "and he (the Holy Prophet) is a Wasilah for you and a Wasilah for Hadrat Adam (peace be upon him)" simply implies the seeking of Wasilah of Adam (peace be upon him) and his progeny through the Holy Prophet (peace and blessings of Allah be upon

him) on the Day of Resurrection. This Tawassul (seeking mediation) will be made by them on the Day of Resurrection through his intercession with Allah which, as we find in the traditions of the Holy Prophet, is valid. According to these narrations humanity will come, on the Day of Resurrection, to Hadrat Adam (peace be upon him) for seeking intercession with Allah and Hadrat Adam (peace be upon him) will direct them to Hadrat Noah (peace be upon him), who will direct them to go to Hadrat Abraham (peace be upon him), who will send them to Hadrat Moses (peace be upon him) and he will send them to Jesus Christ (peace be upon him), who also will direct them to resort to the Holy Prophet Muhammad (peace and blessings of Allah be upon him). The Holy Prophet has said :

> "I will be the Chief of the descendants of Adam on the Day of Resurrection and I am not proud of it ; Adam and all besides him will be under my banner and I am not proud of it."

How to invoke Peace on the Prophet

Moreover, this narration is in utter hostility to the well-known cult of Imam Malik in many respects. Firstly, the reply of Imam Malik to the Caliph "and do not turn away your face from the Holy Prophet while he is a Wasilah for you and a Wasilah for your forefather, Adam (peace be upon him)" on the inquiry of the Caliph "should I direct my face to Qiblah or to Allah's Messenger's while making prayer ?" is inconsistent with the teachings and practices of Imam Malik, other Imams and all their predecessors from among the Companions of the Holy Prophet and their successors They have asserted that as a person invokes blessings on the Holy Prophet (peace and blessings of Allah be upon him) and desires to pray for himself, he should direct his face to the Qiblah while praying in his mosque and should not direct his face towards his grave while praying for himself. Of course, he may direct his face towards his grave while invoking blessings on the Holy Prophet (peace and blessings of Allah be upon him)

and praying for him. This contention is held by a major number of scholars of religion like Imam Malik, Shafi'i, Ahmad, etc. The disciples of Imam Abu Hanifa maintain that one should not direct one's face to the Holy Prophet's grave even at the time of invoking blessings on him. Then, some of them say that one should have the Holy Prophet's private apartment at one's left side while invoking blessings on him. Some of them contend that one should have his private apartment on his back side while invoking blessings on him. This contention is well-known to them. Imam Malik has held it unplausible and undesirable to stand by the Holy Prophet's grave for a long time. Qadi 'Iyad also in his *Al-Mabsut*, has reported Imam Malik as saying, "In my opinion, one should not stay near the Holy Prophet's grave while praying. Instead one should invoke blessings on him and move on." He says that Hadrat Nafi' reports that Ibn 'Umar (may Allah be pleased with both of them) used to invoke blessings on the Holy Prophet's grave. He saw him for one hundred and one times coming to the Holy Prophet's grave. He used to say, "May peace be upon the Holy Prophet (peace and blessings of Allah be upon him); may peace be upon Abu Bakr; may peace be upon my father (Hadrat 'Umar); and then he went away." It is also reported that (Ibn 'Umar) rubbed his hands on the seat of the Holy Prophet (peace and blessings of Allah be upon him) on the pulpit and then wiped his face with them. Abu Abi Qasit and Qa'nabi have reported that the Companions of the Holy Prophet, as they found the mosque vacant, would lean towards that side of the pulpit which faced the Holy Prophet's grave and then they would direct their face towards the Qiblah and prayed. Yahya b. Yahya al-Laithi has reported that Ibn 'Umar would stand by the Prophet's grave and would invoke blessings on Caliph Abu Bakr and 'Umar (may Allah be pleased with them). Imam Malik, as we find in Ibn Wahab's narration, used to invoke blessings on the Holy Prophet thus :

"Allah's Apostle, may peace be upon thee, and mercy of Allah and His blessings."

According to *Al-Mabsut*, the Imam is reported to have said that Ibn 'Umar invoked peace on Abu Bakr and 'Umar (may Allah be pleased with both of them). Abu Al-Walid Al-Baji says, "In my opinion, one should pray for the Holy Prophet (peace and blessings of Allah be upon him) with the word "as-Salat" (blessing) and should pray for Abu Bakr and 'Umar with the word "as-Salam" (peace), for the tradition reported by Ibn 'Umar contains some variation." This prayer elucidates the former prayer mentioned in the tradition reported by Ibn Wahab. In the narration by Ibn Wahab' Imam Malik is reported to have said, "When one invokes blessings on the Holy Prophet (peace and blessings of Allah be upon him) and prays for him, one should stay directing one's face to his grave and not to the Qiblah ; one should draw onself close to the grave while invoking blessings and should not touch it." This is the "Salam" (peace) on him and prayer with 'as-Salat' (blessing) on him the explanation of which has already been given.

Visits to the Holy Prophet's grave by the Medinites and others

Similar is the case with all the prayers which have been narrated by the disciples of Imam Malik. For instance, Ibn Habib, in his book Al-Wadidah, has stated that Imam Malik said in his book Al-Mabsut : "It is not compulsory for those Medinites who enter the mosque and go out of it, to stay by the grave of the Holy Prophet (peace and blessings of Allah be upon him). This is obligatory only for the outsiders." Again, Imam Malik has stated, "There is no harm if a person who returns from a journey or sets forth for a journey stands by the Holy Prophet's grave ; invokes blessings on and prays for him and for Abu Bakr and 'Umar." People told Imam Malik, "Some Medinites do not come from journey, nor do they have a mind to proceed on journey but they stand by the holy grave for sometime or so during a day. Mostly, they stand

by the holy grave every Friday or on other days once or twice a day or so and beg of Allah peace on him and pray for him for hours." Imam Malik remarked, "I have heard no narration from the eminent jurists of our town and it is better to abandon this practice. Nothing will improve the condition of the Ummah to come but that which improved the condition of the past Ummah. Nothing of the sort has reached me from the earlier people of this Ummah to establish that they practised this tradition. They disapproved it for everyone with the exclusion of one who returns from a journey or intends to proceed on journey."

Ibn Qasim says, "I have witnessed the Medinites that as they left the town for journey or entered it after journey, they visited the Holy Prophet's grave and begged peace for him."

Abu Al-Walid al-Baji says: "There exists a remarkable differentiation between the inhabitants of Medina and the strangers. This is because the strangers have to make a mind for it and the people of Medina inhabit there and they have not to make a mind for the Holy Prophet's grave for the purpose of invoking peace and blessings on the Holy Prophet." He further argues that the Holy Prophet (peace and blessings of Allah be upon him) has said :

"Allah, turn not my grave as an idol to be worshipped."

"Allah's wrath has turned violent upon a people who took the graves of their Prophets as places of worship."

Again, the Holy Prophet (peace and blessings of Allah be upon him) has warned :

"Do not turn my grave into a place of festival."

Ahmad b. Shu'bah, in his book, has stated that one who stands by the grave of the Holy Prophet (peace and blessings of Allah be upon him) should not caress it, should not touch it, nor should one stand by his grave for a longer times. Atbiyyah b. Malik has stated, "One should observe some raka'as in the mosque of the Holy Prophet before he invokes

blessings on him. For supererogatory prayer, I like the place where the Holy Prophet (peace and blessings of Allah be upon him) observed such prayer ; but for the obligatory prayer, I prefer the first row." He further says that it is better for the outsiders to observe supererogatory prayers in the Holy Prophet's mosque than to observe it in their houses.

Why did not past righteous visit the holy grave ?

These are the judgements of Imam Malik and his followers and what they have reported from the Companions of the Holy Prophet makes it manifest that they never visited the Holy Prophet's grave but for the sole purpose of seeking Allah's peace on him and making prayers for him. For this reason, Imam Malik has disapproved a long stay by the grave and he has held it unplausible for the people of Medina to visit the grave as and when they enter the mosque or leave it. Only the outsiders or those who leave for a journey or return from it, should, according to him, pay visit to the Holy Prophet's grave, for it is a greeting to the Holy Prophet (peace and blessings of Allah be upon him). However, if one desires to pray for himself one should pray in the Holy Prophet's mosque directing his face towards Qiblah as has been reported on the authority of the Companions of the Holy Prophet (peace and blessings of Allah be upon him). No Companion of the Holy Prophet has been reported to have done this near the Holy Prophet's grave or to have a long stay near it for praying for him. Then, how could one observe a long stay there for one's own self ?

Praying by the Holy Prophet's grave

As for invocating the Holy Prophet (peace aad blessings of Allah be upon him), begging one's needs of him and seeking his intercession by his grave or after his departure to the heavenly abode, no one out of the past righteous has practised this. Had prayer beside his grave been permissible under the Divine Law, his Companions and their successors would certainly have done this and similarly they would have invocated him for their help. How, then, can praying unto him and begging of him be held

lawful after his demise ? It is a proof positive that what has appeared in the *munqata'* narration "turn your face to him and seek intercession through him" is a false attribution towards Imam Malik. This narration runs counter with his teachings and the teachings and practices of the Holy Prophet's Companions and their successors (*tabi'in*) to which Imam Malik and his followers strictly adhered to, and which have been transmitted by the entire body of the religious scholars. None of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) has ever prayed for his own self with his face in the direction of the Holy Prophet's grave. It cannot be conceived of them that they turned their faces to the direction of the sacred grave and sought intercession through him in the words : "Allah's Messenger, intercede with Allah for me or pray for me." None of them has either complained to him against the hardships and trials in matters of religion and the worldly life. Nor did they ever invocated him or other deceased Prophets, the righteous or the angels, whom they did not see, to intercede for them or to dispel their hardships and troubles, for all these acts are resorted to by the Christians and other polytheists and the innovators from amongst the Muslim Ummah. These acts are not attributable to the earlier Muslim Emigrates and their Helpers and to those who followed them in righteous. Nor has any of the Muslim Imams commanded these acts. It is quite lawful to invoke blessings on the Holy Prophet (peace and blessings of Allah be upon him) ; they did invoke blessings on him. The Holy Prophet personally hears the blessings invoked beside his grave and the blessings invoked on him from a distant place are conveyed to him. Imam Ahmad has adduced his arguments for invoking blessings on the Holy Prophet from the hadith transmitted by Ahmad and Abu Dawud with excellent chain of transmission from Haiwah b. Shuraih who, on the authority of Abu Huraira, reported the Holy Prophet (peace and blessings of Allah be upon him) as saying :

"There is no one who invokes peace on me, but Allah conveys that (peace) to my soul, till (in return) I pray for peace on him.

Ahadith concerning visit to the sacred shrine of the Holy Prophet

In invoking peace and blessings on the Holy Prophet (peace and blessings of Allah be upon him), the great scholars (Imams) in Islam have relied upon this hadith. As regards other ahadith concerning paying visits to the grave of the Holy Prophet (peace and blessings of Allah be upon him), all of them are weak and unauthentic (*da'if*) and cannot be relied upon in regard to any matter in religion. It is why the compilers of As-Sihah (six authentic compilations of ahadith) and other collections of Prophetic traditions have not narrated any of these ahadith. These ahadith find their mention in the collections of weak (*da'if*) ahadith compiled by Dara Qutni and Al-Bazzaz. The most authentic tradition is that which has been narrated by 'Abdullah b. 'Umar al-'Umri, but he himself is a weak narrator and evidently a liar. To illustrate the point, a reference is made here to a narration transmitted by him, according to which the Holy Prophet (peace and blessings of Allah be upon him) once said :

"He who visits me after my death is like one who visits me in my lifetime."

This tradition is manifestly a fabrication and is inconsistent with the fundamentals of the religion, for he who believes in the Holy Prophet and meets him in his lifetime is one of his Companions. Particularly his position becomes very exalted if he has undertaken emigration towards him and has fought in the cause of Allah on his side. The Holy Prophet (peace and blessings of Allah be upon him) has been reported to have said :

"Libel not my Companions. By One in Whose Hand is my soul, if one of you expends gold equivalent to Uhud (mountain), it cannot be equal to a handful (of gold)

expended by any one of them ; nor will it equal the half thereof."

(Muslim & Bukhari)

So, a successor of the Companions of Holy Prophet (peace and blessings of Allah be upon him) cannot even match a companion of the lowest rank in the obligatory deeds and rituals, viz., pilgrimage, jihad (struggle in the cause of Allah), the prescribed five prayers and invoking blessings on the Holy Prophet (peace and blessings of Allah be upon him). How, then, can a person match a companion in paying visit to the Holy Prophet when it has not been declared obligatory by any of the Muslim scholars, nor has it been prescribed in the Divine Law to undertake a journey to his grave ; rather such a journey has been prohibited.

Of course, a journey meant for the Mosque of the Holy Prophet and Al-Aqsa Mosque for observing prayer is held plausible and a journey to the Ka'ba for the performance of pilgrimage is obligatory (Wajib). Thus one who performs a journey which is obligatory as well as plausible, cannot match any one of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) who performed journey to visit him in his lifetime. How, then, can one match him in a journey which one is prohibited to undertake ? The eminent scholars (Imams) have the consensus of opinion that one who makes a vow to visit to the vault of the Holy Prophet (peace and blessings of Allah be upon him) or to the grave of any other Prophets and the righteous personalities should not fulfil it ; rather one has been forbidden to observe such vows. However, there are two verdicts of Imam Shafi'i in regard to a vow for performing a journey to the Mosque of the Holy Prophet (peace and blessings of Allah be upon him) and Al-Aqsa Mosque for observing prayer therein. Firstly, the most popularly known verdict of his is that the fulfilment of such a vow is compulsory and Imam Malik and Ahmad also hold the same opinion. Secondly, the fulfilment of such a vow is not obligatory and it is the opinion of Imam Abu Hanifa as well, for he believes in

the fundamental principle that the fulfilment of only that vow is obligatory which in itself is obligatory under the Divine Law. But the visit to these two mosques is not binding on any one under the Divine Law. Therefore, the fulfilment of a vow made for this purpose is also not binding under the Divine Law. The majority of the scholars postulate that the fulfilment of a vow is obligatory only in matters calling for the obedience of Allah. In Sahih Bukhari, the Holy Prophet (peace and blessings of Allah be upon him) has been reported to have said :

> "He who has vowed to obey Allah, should obey Him : and he who has vowed to disobey Allah, should not disobey Him."

Visit in the opinion of Imam Malik

As for undertaking a journey to visit the holy vaults of the Divine Prophet and the righteous, it does not become obligatory merely due to the reason that one has vowed for it. How, then, can one, who indulges in such vows, match in rank the Companions of the Holy Prophet ? Imam Malik has condemned a person who affirms that he has visited the grave of the Holy Prophet and has magnified him. Some hold that it is abhorrent (makruh) to pay visit to the graves while some others maintain that one who pays visit is better than one to whom a visit is paid. But both these contentions are invalid in the eyes of the followers of Imam Malik. The fact is that the term "visit to graves" (ziyarat al-Qubur) is a very brief and ambiguous term. It may be an "innovated visit" (ziarat al-Bid'i) which constitutes polytheism. The visit to the vaults of the Divine Prophets (peace be upon them) and the righteous personages is of two kinds : innovated visit (ziyarat al-Bid'i) and lawful visit (ziyarat al-Shar'iyyah). The lawful visit aims at invoking peace and blessings of Allah on and praying for these personages just as the prayer for anyone of them, when he passes away, means the funeral prayer for him. The second kind of visit is like the visit paid by the

polytheis and innovators supplicating unto the deceased and invocating them to fulfil their needs or visiting their graves with the conviction that praying beside their graves is more excellent than praying in the mosques and houses, or that adjuring Allah by them and conjuring Allah by them is permissible under the Divine Law and warrants the grant of their prayer. This is a bid'i (innovated) visit which is prohibited. Since the word "visit" is very brief and ambiguous and involves both truth and falsehood, the Imam has abandoned it and has used the word "as-salam,' (peace on the Holy Prophet) which is not baffling and susceptible of confusion. Thus, it does not behove anybody to adduce argumentation on the basis of what has been reported on the authority of Imam Malik regarding the visit to the sacred vault of the Holy Porphet (peace and blessings of Allah be upon him) after his demise, for all these reports attributable to him are weak and fabricated and are in no way valid in any injunctions of the Shari'ah.

The tradition "between my grave and my pulpit" discussed

The Holy Prophet (peace and blessings of Allah be upon him) has been reported to have said :

> "That which is between my house and my pulpit, is a garden from the gardens of Paradise."

This has been transmitted by as-Sahih Bukhari, but some narrators have reported it in indirect narration in the words "that which is between my vault and my pulpit." He had said these words during his lifetime and no sign of his vault was available there at that time. Therefore, not a single Companion of the Holy Prophet (peace and blessings of Allah be upon him) has adduced arguments on the basis of this hadith when there arose a dispute regarding the burial place for the Holy Prophet. Had this hadith been reached them, it would have served as a postulate (nass) of the Shari'ah and there would have occurred no controversy in this matter. But the Holy Prophet (peace and blessings of Allah be upon him) was buried in the apartment of his wife Hadrat 'Aisha (may Allah be pleased with her) where

he breathed his last. Subsequently when the Mosque of the Prophet was expanded during the Caliphate of Walid b. 'Abdul Malik and the governorship of 'Umar b. Abdul 'Aziz at Medina, Walid directed his governor to take up these apartments on cost and merge them into the Mosque. The apartments in the direction of the east and the Qiblah were accordingly emerged in the Mosque. Since then the apartment of Hadrat 'Aisha has been merged into the Mosque. The compound wall was built steep and humped. It has been transmitted in Sahih Muslim from the ahadith of Murthad Al-Ghanawi that the Holy Propht (peace and blessings of Allah be upon him) has said, "Do not sit by the graves and do not say your prayer in their direction." This prohibition was made because saying prayer with faces directed towards the graves might give an impression of prostration before them; although one who offered his prayer might intend to offer prayer for Allah, the Exalted. Like the prohibition of taking the graves as places of worship, the Holy Prophet (peace and blessings of Allah be upon him) has forbidden praying near them, irrespect of the fact that one who prays has the intention of praying for Allah and making supplication to Him. Eventually, those who resort to the graves of the Prophets and the righteous for offering prayer and making supplication, indulge in a prohibited thing to which all doors have been shut by Allah and His Holy Prophet (peace and blessings of Allah be upon him). Also, it is inconsistent with the prescribed way of invoking peace on him as already discussed.

Invoking peace and blessings :

Ibn Mas'ud (may Allah be pleased with him) has reported the Holy Prophet (peace and blessings of Allah be upon him) as saying :

> "Verily, some of the angels of Allah travel on the earth and convey to me the Salam (prayer for peace) of my Ummah."

This tradition has been transmitted by Imam An-Nasa'i and Abu Hatim in his Sahih. Another version to this effect has been

reported by Hadrat Abu Huraira (may Allah be pleased with him). According to this version, the blessing (Salam) invoked on him from a distant place is conveyed to him by the angels. In a well-known hadith reported by Abu Ash'ath As-San'ani on the authority of Aus b. Anas, the Holy Prophet (peace and blessings of Allah be upon him) has said :

> "Invoke benediction on me abundantly on every Friday, for the benediction of my Ummah is presented to me on this day. So, whosoever of them invokes benediction most abundantly on me, he is the nearest to me in rank of them."

Imam Ahmad in his Musnad has transmitted a tradition on the authority of Hadrat Abu Huraira (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "Do not take my vault as (a place of) fair and do not turn your houses as graves ; and invoke benediction on me wherever you are, for your benediction is communicated to me."
>
> (Abu Dawud)

Al-Qadi Al-'Ayad says and Abu Bakr b. Abi Shaibah reports on the authority of Hadrat Abu Huraira (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) has said :

> "Whosoever invokes blessings on me by my grave, I (personally) hear him and whosoever invokes blessings on me from a distant place, his blessings are conveyed to me."

In Musnad, Abi Ya'la, it has been transmitted on the authority of Hadrat Hasan b. 'Ali (may Allah be pleased with them) that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "Say your (supererogatory) prayers in your houses and do not take them as grave ; and do not take my house as (a place of) fair. Invoke benediction and peace on me, for

your benediction and your prayer for peace (Salam) will reach me."

It has been transmitted in Sunan Sa'id b. Mansur that 'Abdullah b. Husain, the grandson of Hadrat 'Ali, saw a man paying frequent visits to the grave of the Holy Prophet (peace and blessings of Allah be upon him) and said to him :

"O you person ! Verily the Holy Prophet (peace and blessings of Allah be upon him) has said : Do not take my grave as (a place of) worship and invoke blessings on me wherever you are, for your blessings will reach me. Thus you and a person in Spain are equal."

Another version to the same effect has been reported by 'Ali ibn Al-Husain Zain Al-'Abidin from his father who reported it on the authority of Hadrat 'Ali b. Abi Talib. Abu 'Abdullah Muhammad b. 'Abdul Walid Al-Maqdasi Al-Hafiz has also mentioned it in his Mukhtar that is more authentic than Sahih Al-Hakim. Al-Qadi 'Ayad has also mentioned Al-Hasan b. 'Ali as saying :

"As you enter, invoke blessings on the Holy Prophet (peace and blessings of Allah be upon him), for the Messenger of Allah (peace and blessings of Allah be upon him) has said : And do not take my grave as (a place of) worship and do not turn your houses as graves, and invoke blessings on me wherever you are, for your prayers reach me from wherever you are."

Review on the narration of Imam Malik

What renders the tradition attributed to Imam Malik weaker, are the words mentioned therein "and why do you turn away your face from him (the Holy Prophet) whereas he is a means of approach (Wasilah) for you and for your fore-father Hadrat Adam to the Day of Resurrection." This implies that on the Day of Resurrection people will seek mediation (Wasilah) through his intercession. This is valid as established by a number of traditions having no interruption

in the chain of their transmission. But on the Day of Resurrection people will seek his mediation (Wasilah) through his intercession and his prayer just as his Companions (may Allah be pleased with them) used to seek his mediation through his intercession and prayer during his lifetime. This is nothing more than seeking his prayer and intercession. But if one drives from this narration, if it is supposed to be true, that it is permissible to seek his prayer and intercession near his holy vault in this temporal world, it should be known to all that the Apostle of Allah (peace and blessings of Allah be upon him) has never enjoined this upon his Ummah or prescribed it for it. None of the Companions of the Holy Prophet and their successors in righteousness has ever indulged into it ; nor has any of the eminent scholars (Imams) among the Muslim community, ever approbated it. How, then, this narration can be attributed to Imam Malik, which none but an ignorant person can make, who has no knowledge of the fundamentals of argumentation and inference from the Divine Law and does not know its basic commandments ? It is not conceivable of Imam Malik in consideration of his high position, his greatness, his commonly accepted leadership in religious matters and his inborn inclination towards adherence to the Sunnah and his reproval of the innovation and its introducers. Can any one except an innovator command it or prescribe it for others ? Even if no other tradition conflicting with it has been transmitted by Imam Malik, it could confidently be asserted that the Imam had not made any narration like that, for it was repugnant to his erudition and dignity.

To make Allah an intercessor before mankind

Again, the Imam has been stated to have said in the narration : "Direct your face towards his grave and seek his intercession ; Allah will appoint the Holy Prophet your intercessor." In the Arabic lexicon, the word "*Istishfa' bihi*" means to seek his intercession as people will seek his intercession on the Day of Resurrection, just as his Companions sought his

intercession during his lifetime. We have a tradition from him in the Sunan to the effect that a bedouin came to the Holy Prophet (peace and blessings of Allah be upon him) and said, "Allah's Messenger, cattle are ruined, and the children are starving, and the property is destroyed. So, invocate your Lord for our sake ; verily, we seek Allah's intercession with you and your intercession with Allah." Upon this, the Holy Prophet (peace and blessings of Allah be upon him) gloried Allah till the faces of the Companions turned pale due to the Holy Prophet's indignation and then he observed, "Woe to you ! Do you know what you are uttering ? Allah's Grandeur is far greater than this. Indeed, He should not be asked to intercede with any one of His creatures." He narrated the complete tradition and disapproved the words : "We seek Allah's intercession with you." However, the Imam did not disapprove to conjure the creature by Allah or to ask the creature to swear by Allah. He has only reproved to seek Allah's intercession with the creature. It is for this reason that he has not disapproved the bedouin's words. "We seek your intercession with Allah", for he is the intercessor whose intercession would be granted.

Even if the narration is deemed to be true, they came to the Holy Prophet (peace and blessings of Allah be upon him) to seek his intercession. Therefore, at the conclusion of the narration he recited the Qur'anic verse :

> "And if, when they had wronged themselves, they had but come upto thee and asked forgiveness of Allah, and asked forgiveness of the Messenger, they would have found Allah Forgiving, Merciful."
>
> (Al-Qur'an 4 : 64)

So, if it is lawful for them to seek his intercession and ask for his forgiveness after his demise, it will imply that the Holy Prophet (peace and blessings of Allah be upon him) will pray Allah to forgive them ; and his praying for their forgiveness is his prayer to and intercession with Allah to forgive them. If the words "*istishfa' min hu*" means to seek intercession, the

sentence should be in the form "*Istishfa' bihi fayashfa'a-hullahu fika*" (seek intercession through him and Allah will welcome intercession on your behalf), and not in the form "Fayashfa' ukallahu" fihi (and Allah will welcome your intercession on his behalf). This mode of expression is familiar to every one and is inconsistent with the daily usage and the sayings of the Holy Prophet (peace and blessings of Allah be upon him), his Companions and all the scholars.

Seeking Intercession and prayer after the Holy Prophet's demise (peace and blessings of Allah be upon him)

It is not lawful in the sight of all the scholars of Islam to seek intercession, prayer and forgiveness after his demise and near his grave. None of the four Imams (religious guides) and their earlier disciples has made a mention of it. Of course, some later disciples have mentioned it and have also narrated an episode that a bedouin visited the holy vault of the Prophet (peace and blessings of Allah be upon him) and recited the verse : "And if, when they wronged themselves, had come unto thee." Then he saw a dream that he had been forgiven. But none of the Mujtahidin (those who exert their utmost to disseminate the teachings of Islam) belonging to the various schools of religion has narrated anything to this effect. Whatever has been narrated is not founded on any argument inferred from the Divine Law (Shari'ah). It is to be noted that if seeking intercession and prayer and forgiveness beside his grave had been prescribed in the Divine Law (Shari'ah), the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors in righteousness would have known it and excelled all others in this matter and the Imams of the Muslim community would have mentioned it. Imam Malik has beautifully laid down the principle that nothing will reform the later portion of the Ummah but that which reformed its earlier portion. He has said that he has not heard that the earlier or the middle portion of the Ummah indulged into it. Therefore, how an Imam like him can envisage a religion which has not been reported by any of the predecessors ? How can he enjoin upon the Ummah to seek

prayer, intercession and forgiveness beside the graves of the Prophets (peace be upon them) and the righteous personages after their demise—a practice which none of the predecessors has acted upon ?

Explanation of the word "intercession"

The word "intercession" mentioned in this narration, has appeared in the sense in which it has been generally used by the masses and convey the signification of the word tawassal (mediation). Some of them say, "We seek intercession with Thee through such and such person, *i.e.*, we seek his mediation (wasilah). In the similar way, when they seek the mediation (wasilah) of some Prophet in their prayer, they say that they have sought his mediation (wasilah) even though the one whose intercession has been sought, has prayed and interceded for him or not. Rather, at times the one whose intercession is sought is not present and he does not hear one's prayer and does not intercede for him. This meaning of *Istishfa*, (seeking one's intercession) is entirely alien to the sayings of the Holy Prophet (peace and blessings of Allah be upon him), his Companions and the scholars of the Ummah and the use of this word in this sense is repugnant to the Arabic usage as well, for the word *Istishfa* means to seek one's intercession. A *Shafi'* (intercessor) is one who intercedes with Allah in favour of one who prays for one what one prays for. But *Istishfa'* (seeking intercession) through a person who does not either intercede for one or prays for the fulfilment of one's need, rather when he is ignorant of one's supplication, has no support of any lexicon or of the saying of any sane person who understands what he utters. It is, of course, a supplication through a righteous person and his prayer is not *Istisha'*. Since the innovators have perverted and twisted the lexicon like the tenets of the Divine Law, they have termed this supplication and prayer as *Istishfa'* meaning thereby to make a supplication to one whose intercession is sought and they began to say : *Istishfa' bihi fa yashfa' uka*, *i.e.*, seek his intercession and he will make intercession for you. By this, they mean to say that he would grant the prayer

of one who seeks intercession. This goes to prove that this narration has been fabricated by a person who is totally ignorant of the Divine Law (Shari'ah) and philology. This narration and its expression has no tinge and flavour of the eloquence and erudition of the great Imam Malik.

It is quite possible that the basis of this narration be sound and valid and the Imam might has prohibited the Caliph to raise high his voice in the Mosque of the Holy Prophet (peace and blessings of Allah be upon him). He might have asked the Caliph to pay due reverence and regard to him as Allah has commanded the believers. It befits Imam Malik to give such directives. But he did not mean to say what has been construed from it.

Every one can indulge in this error who is unaware of the mode of expression of the Holy Prophet (peace and blessings of Allah be upon him) and his Companions (Allah be pleased with them). It often so happens that most of the people adopt the terms and the mode of expression of a people. This terminology and style of speech find an expression in the word of Allah and the sayings of the Holy Prophet (peace and blessings of Allah be upon him) and his Companions and one thinks that these words and terms convey the same signification that is attributed to them by a people among whom these are in vogue, whereas these have quite different connotations in the sight of Allah and His Messenger (peace and blessings of Allah be upon him).

Perversion in lexicon by the atheists

Thus, it is a matter of fact that many a linguist, jurist and grammarian have been mislead. Further, there is a majority of those who purposely attribute such meanings to the words finding expression in the sayings of the Holy Prophet (peace and blessings of Allah be upon him) and his followers, which are not inconsistence with their real meanings. But still they maintain that the meanings derived from words are in consonance with those which are approved by the Divine Prophets. The writings of the most of the atheist philosophers, Isma'ilites and other

atheist theologians of this category are replete with such perversions. Some people have applied the terms *muhdath makhluq* (created things) *and masnu'* (made things) to things known as *ma'lul* without any consideration that this *ma'lul* is *qadim* or *Azali*. They call it *haduth-i-dhati* They maintain that they believe that this universe is *muhdath* but attach a specific signification to it which suits their notions, but is repugnant to every-day usage, for the term *muhdath*, according to all authorities, implies a thing which came into existence from nothingness.

Similarly, they take angels, jinn and the satans for reason ('aql) and forces and still they claim they, like the rest of the Ummah, believe in Divine Revelation conveyed to them through the Holy Prophet and in the existence of the angels, jinn and the satans. But one who knows what the "prophets" cannote and what the terms appearing in their sayings mean can fully understand what they say has no relation with the real implication of these words.

In the same way, they attach some specific signification with the term "First Reason". They maintain that this "First Reason" vests in Allah from eternity (azal) to perpetuity (abad). This "First Reason" is the originator or, at least the cause of the existence of the whole universe with the exclusion of Allah—the Lord of the Worlds. To them, the "Active Reason" (aqal-i fa'al) implies the force which controls and regulates the activities of everything under the sky; whereas every one who is not ignorant of the teachings of the Prophets believes that it is Allah, with the exclusion of all, who is the Lord, the Master and the Controller of everything in the universe. Only Allah is *Azali* and *qadim*. He is immune from all weakness and decline. Further everybody knows that the tradition attributed to the Holy Prophet (peace and blessings of Allah be upon him): "The first thing that Allah had created was reason (al-'aql)," is invalid and baseless. Even if this tradition is deemed to be true, it goes against the atheists. The complete wording of the tradition runs as under :

"The first thing that Allah created was Reason (al-'aql). Then He (Allah) asked it, "Come forth", and it came forth. Then He said, "Go back", and it went back. Then He remarked, "By My dignity, I have not created any creature more glorious than thou. I shall take by thee and bestow by thee. The reward is due to thee and the chastisement is due to thee."

In another version, the wording of the tradition is : "When Allah created Reason". Had this tradition been vaild, it would have implied that Allah addressed the Reason in the early hours of its creation, that, before it. He had created other things and that only four, not all, things came into existence by it. Reason (al-'aql) in the terminology of the Muslims is an infinitive verb, viz., *'aqala, ya'qilu, 'aqlan* which signifies the power with which things are comprehended. Knowledge and actions also emanate from it. In Arabic lexicon it has never been taken for matter which is eternal by itself. It is not possible to give this signification to the term *"al-'aql"*. We have already proved with irrefutable reason at some other places that whatever assertion they make is wrong. Whatever they say regarding *mujridat* and *mufriqat*, aims at establishing the existence of the soul (*Nafs*) which death extracts from the corporal body. Also, it is the existence of these sciences and metaphysics on which it exists. It is up to this extent that the truth can be proved in this context.

The object of this discussion is to point out here that these atheists and their co-religious persons use the words appearing in the sayings of Allah and His Messenger (peace and blessings of Allah be upon him) but derive such meanings out of them which were never derived by Allah and His Messenger (peace and blessings of Allah be upon him). For instance, the author of the book Al-Kitab-ul-Madnuna Biha and his co-thinkers have taken the "Protected Tablet (Lawhi Mahfuz) for a heavenly body. They term the Pen (al-qalam) as the First Reason. (*al-'aqlul amwal)* and take the words *almalakut* (dominion), *jabroot* (might) and *mulk* (sovereignty), for *nafs* (soul) and *'aql*

(reason). *Shafa'ah* (intercession) has been made synonym to to *faid* (bounty) which emanates from the intercessor to one who seeks his intercession, although sometimes the intercessor himself is not aware of it. As already explained, these are the absurdities which form the cult of Ibn Sina. being followed by the people

The aim of this discussion is not to point out that since people do not understand the expression of the Holy Prophet (peace and blessings of Allah be upon him), they have committed a number of blunders. Take the word "*qadim*" as an illustration. This word in the language of the Holy Prophet in which the Holy Qur'an has been revealed, is an antonym to the word "*Hadith*:" although there may be something existent prior to it. Allah, the Exalted, says :

> "Till they turned as an old bough of the palm tree."
>
> (Al-Qur'an 36 : 29)

Regarding the brothers of Prophet Joseph, Allah says :

> "By Allah, lo ! thou art in thine old aberration."
>
> (Al-Qur'an 12 : 95)

Further He says :

> "Do ye see that which ye worship ; ye and your forefathers !"
>
> (Al-Qur'an 26 : 75-76)

Contrary to the signification of *qadim* conveyed by the Holy Qur'an, this word in the terminology of the philosophers implies a thing prior to which nothing was existent, or a thing that suffers no decline. In the same way, the term *kalimah* according to the Holy Qur'an and the Prophetic traditions and the Arabic idiom means a perfect sentence. The Holy Prophet (peace and blessings of Allah be upon him) says :

> "Two sentences are very dear to the Beneficent (Lord), very light for the tongue (to utter) and very weighty in the Balance : Allah is Hallowed and praise is due to Him ; Hallowed be Allah, the Great.

Further his saying is :

"The truest words that a poet has ever uttered, are the words of Labid : Behold ! everything save Allah is unreal."

In this context, the Holy Qur'an says :

"Dreadful is the word that cometh out of their mouths. They speak naught but a lie."

(Al-Qur'an 18 : 5)

And Allah says :

"Say : O People of the Book, come to a word that is common between us and you."

(Al-Qur'an 3 : 64)

"......and (Allah) made the word of those who disbelieved the nethermost, while Allah's word it was that became the uppermost.

(Al-Qur'an 9 : 64)

In the Arabic usage, the word kalimah conveys no other meaning. But, in the terminology of the grammarians, this word is used for a noun (*ism*), verb (*fi'l*) and letter (*harf*). Sometime this word denotes a perfect sentence (*kalam*). As a result, one who becomes accustomed to this terminology, labours under the impression that it is the Arabic usage. Similarly, the words "*dhawil arham*" (blood relations) appearing in the Qur'an and the Sunnah mean relatives from both sides of parents, viz., father and mother and they include *usbah* and *Farud* as well as those having no right to inheritence. In the terminology of the jurists this term is confined to these relatives. Those who are not aware of this fact, are misled and think that the word and the sayings of the Holy Prophet (peace and blessings of Allah be upon him) also convey the same sense of those words. A number of instances may be alluded to in this regard.

Investigation of "Intercession" and "Mediation"

The same treatment was made with the words "tawassul" (seeking mediation) and "istishfa' " (intercession) and the meaning of the sayings of the Holy Prophet (peace and blessings of Allah be upon him) and his successors has been perverted. So much so that they committed blunder after blunder in their religion and the usage. The authenticity of knowledge warrants that it has been communicated to us in an unadulterated form and that every matter is investigated into with discerning insight. The validity and the truthfulness of what has been transmitted to us by our righteous predecessors and scholars requires us to adjudge the correctness of its words and the signification of these words.

The tenets of the Holy Qur'an and the Sunnah succinctly enjoin upon us to invoke Allah to confer His peace and blessings on the Holy Prophet (peace and blessings of Allah be upon him) wherever we are. All sects of the Ummah have the consensus of opinion in this regard. In the authentic tradition of the Holy Prophet (peace and blessings of Allah be upon him), we has been coaxed and induced to beg Allah that He might confer upon him the *Wasilah* and the *fadilah* (preference) and that He might raise him at the Praised Seat (Maqam-i-Mahmud) which He has promised. This is the only *wasilah* which has been made lawful for us to pray for him from Allah, the Exalted, just as it is prescribed for us to invoke peace and blessings of Allah upon the Holy Prophet.

It is his right that his followers should beg of Allah *wasilah* for him, just as it is his right that they should invoke peace and blessings on him. The *wasilah* which Allah has ordained us to seek towards Him, is the nearness to Him by virtue of His obedience. This wasilah encompasses all the dictates and the directives given by Allah and His Holy Prophet (peace and blessings of Allah be upon him). We cannot have an approach to this wasilah without obeying the Holy Prophet (peace and blessings of Allah be upon him) with belief in and submission

to him. This *wasilah* has been made obligatory on every believer. As for *tawassul* (seeking mediation) by his prayer and intercession as people will, on the Day of Resurrection, seek his intercession, or just as his Companion sought the wasilah (mediation) of his intercession for rainfall, or as regards tawassul of a blind man by the Holy Prophet's prayer and intercession till Allah restored his eyesight due to the Holy Prophet's prayer and intercession, it falls under the third category. Allah accepts, in this case, the prayer and the intercession due to the greatness and dignity that he has in the sight of Allah. But it should be borne in mind that the prayer and the intercession of the Holy Prophet (peace and blessings of Allah be upon him) is the prerequisite for a valid wasilah. One for whom the Holy Prophet (peace and blessings of Allah be upon him) makes prayer and intercession and the one for whom there is no prayer and intercession are diametrically different from each other. Some people, however, labour under the misconception that tawassul by the Companions of the Holy Prophet (peace aud blessings of Allah be upon him) means adjuring and conjuring Allah by him. They have, therefore, declared it lawful in general to seek wasilah through every Prophet, angel and a righteous personality and the so-called saints although they were totally devoid of the sense of righteousness. None of the *marfu'* ahadith alluded to in the support of this category of *wasilah* finds a mention in the authentic collections of ahadith, neither in Sahihain (Muslim and Bukhari) nor in the compilations of ahadith like Musnad Imam Ahmad. These traditions are, however, available in the books which, every one knows, are replete with innumerable fabricated and false traditions. No doubt, some of the narrators have forged lies; there are some others the traditions reported by whom have not been accepted by any dependable scholar of habith ; still there are some others who have not purposely forged lie, yet have committed errors. Their traditions have succeeded to creep into the compilations of Sunan and Musnad Imam Ahmad. Imam Ahmad has not transmitted any tradition in his Musnad on the authority of any narrator who was wont to fabricate tradition.

Review on Musnad Imam Ahmad

There has been a controversy between Al-Hafiz Abu Al-'Ula Al-Hamdani and Sheikh Abu Al-Farj b. Al-Jauzi on the point whether there is any fabricated tradition in Musnad Imam Ahmad. Al-Hafiz Abu Al-'Ula has denied any fabricated tradition in the said Musand. Ibn Jauzi has, however, contended that this Musnad embodies some definitely false traditions. But, as a matter of fact, there is no contradiction between the two statements. According to Imam Ibn Jauzi a fabricated tradition is that mendacity of which is established, irrespective of the fact that the narrator has not wilfully forged a lie but has only been misled. It is why he has collected all such fabricated traditions in his book "*Mauzu'at*". A section of the scholars has differed with him in regard to the traditions declared by him as fabricated. But the fact is that the judgement of Ibn Jauzi, according to the consensus of the opinion held by the scholars, in regard to fabricated traditions, cannot generally be challenged. So far as Al-Hafiz Abu Al-'Ula and his co-religious are concerned, they hold only that traditions as fabricated which have been purposely forged by the narrator ; and forgery was very rare in our noble predecessors. The Companions of the Holy Prophet (peace and blessings of Allah be upon him), thank Allah, have not forged a lie against the Holy Prophet (peace and blessings of Allah be upon him) wilfully. It is also not known about them that they had introduced and practised any innovation in Islam like the heretics (Khawarij), deserters (Rawafid), Qadarites and the Marji'ites.

Hadrat Khidar is dead

None of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) has ever claimed that Prophet Elias (peace be upon him) had met him. Hadrat Khidar (Elias) living in the time of Hadrat Moses (peace be upon him) had died as described somewhere previously. As for Khidar who visits various persons, is either a deceit jinn in the guise of mankind or a mendacious person. Apparently, he cannot be an

angel who may claim that he is Khidar, for an angel never tells a lie. These are only the jinn and the human beings who tell a lie. I personally know the persons to whom Khidar paid visit as they claimed, but he was a jinn. There is no room for details on this occasion. The Companions of the Holy Prophet (peace and blessings of Allah be upon him) did not wield a feeble faith as to yield to this sort of deceit. We also do not know any one amongst them whom a jinn may have carried from Mecca to 'Arafat so that he may perform his pilgrimage without fatigue as happened with a large number of ignorant worshippers. Again, there was none among the Companions for whom the jinn has stolen the properties and foodgrains of other people. People labour under the misconception that these are their miracles. We have already discussed this in detail at various places. As for the successors of the Companions of the Holy Prophet (peace and blessings of Allah be upon him), we do not know that those who belonged to Mecca, Medina, Syria and Basrah, in contrast with the Shi'ites among whom telling lie is very rampant, have ever forged a lie. We, however, came across some lie among a portion of those who followed these successors. A majority of the people could not escape from error and forgetfulness. There were even some Companions of the Holy Prophet (peace and blessings of Allah be upon him) who, at times, committed errors. It is why that some traditions which have been established as false have crept into the compilations of Prophetic traditions where utmost care has been taken to keep them free from false traditions. However, the texts of Muslim and Bukhari are generally considered as correct and true. Hafiz Abu Al-'Ula was not unaware of these fabrications.

On the contrary, Imam Ahmad himself has spelled out that certain fabricated traditions have been included in the Musnad so that people might be aware of them. However, the Imam has not transmitted traditions on the authority of those who wilfully forged lies. He kept his Musnad free from the traditions by narrators on the authority of whom Abu Dawud and Tirmidhi have made transmission of the traditions. For

instance, Abu Dawud has transmitted traditions on the authority of Mushaikhah b. Kathir b. 'Abd Allah b. 'Amr b. 'Auf Almazni who reported them from his grandfather on the authority of his father, but Imam Ahmad has not made transmission on these authorities. It goes to prove that conditions for transmission of traditions observed in Musnad Ahmad are far better than those adhered to in Sunan Abu Dawud.

Traditions on Persuasions and Deterrents

The object of this discussion is to bring it into prominence that the traditions in this regard are *gharib*, *munkar* (disapproved) rather fabricated which have been written by those who have collected all false and true traditions. People have transmitted all the traditions which reached them in regard to the excellence of times, places, rites of worship, morals, prophets and Companions (may Allah be pleased with them). They consists of authentic, excellent, weak and out and out fabricated and false traditions. But only *sahih* (authentic) and *hasan* (excellent) traditions are dependable in the sight of Shari'ah. It is not worthwhile to adopt weak traditions. Imam Ahmad and some other traditionists have held permissible the transmission of weak traditions indicative of the excellence of actions, provided that their fabrication has not been established. It is because if an action is proved to be prescribed on the basis of some arguments of Shari'ah, it is considered that the reward for this action will be true. But no Imam has said that an action can be declared obligatory or plausible on the basis of a weak tradition. One who holds a contradictory view is in opposition of the consensus of opinion.

Similarly, nothing can be declared unlawful without any argument of Shari'ah. In case, however, a prohibition is proved, and a tradition has been narrated as a deterrent, its transmission is permissible, provided that its fabrication has not been established. It is thus permissible to transmit such traditions about which you do not definitely know that they are a forgery, provided that one knows through sources other than the tradition not known to any one that Allah has pursuaded

one to do some action and has deterred one to do an action.

Israelite traditions

In the same way the transmission of the Israelite traditions, if they are not obvious fabrications, is also lawful for persuasions and deterrents, if one knows that Allah has, in the religion, commanded us to do a thing and prohibited us from a thing. But it is not permissible to make the Israelite traditions the basis of the argument of Shari'ah and to declare certain actions lawful and the other ones unlawful. No one who possesses knowledge, will make such a statement. Accordingly, Imam Ahmad or any other scholar successor to him has never treated the traditions of this category as reliable in matters of Shari'ah. Thus one who says that the Imam adduces arguments from a weak tradition which is neither sahih (authentic) nor hasan (excellent), labours under great misunderstanding and is entirely ignorant of Imam Ahmad's cult. The terminology adopted by Imam Ahmad and his predecessor scholars contains no classification to the effect that one tradition is sahih and the other one is weak. The weak traditions too are of two kinds: *mutruk* (rejected) and weak, excellent.

The first traditionist who classified ahadith into *sahih* (true), *hasan* (excellent) and *da'if* (weak) traditions in his collection was Abu Musa Tirmidhi. A *hasan* hadith as defined by him is a tradition which has numerous ways of transmission, the chain of transmission of which is not interrupted by any suspected narrator and the tradition itself does not deal with a novel subject. Imam Ahmad considers such traditions as weak (*da'if*) and he adduces arguments by it. He himself has, therefore, illustrated a *da'if* hadith with which he arguments. The ahadith reported by Amr b. Shu'aib, Ibrahim Al-Hijri, etc. fall under this category. A detailed discussion on this subject has already been made at an apppropriate place.

Fabricated traditions on wasilah

The traditions reported on the subject of conjuring Allah by the creatures are all absurd and weak, rather fabricated.

None of the Imams in Islam has ever argued by them and relied upon them. For instance, the tradition reported on the authority of 'Abdul Malik b. Haroon b. 'Antarah who reported from his grandfather on the authority of his father, that Hadrat Abu Bakr as-Siddique (may Allah be pleased with him) visited the Holy Prophet (peace and blessings of Allah be upon him) and said, "I learn the Holy Qur'an but it slips away from my memory." The Holy Prophet (peace and blessings of Allah be upon him) instructed him to pray :

> "My Allah! I conjure Thee by the Prophet Muhammad, and by Thy Friend Abraham and by Thy Spirit and Thy Word Christ and by the Torah vouchsafed to Moses and by the Bible to Christ and by the Zabur (Psalms) to Dawud and by Criterion (*i.e* Qur'an) vouchsafed to Muhammad and by the revelation Thou sent and by the destiny Thou prescribed."

This tradition has been reported by Razin b. Mu'awiyah Al-'Abdari in his Jami' and Ibn Athir has recorded it on his Jami'ul Usul but neither of them has mentioned its authority nor has made a reference to any book of the Muslim scholars from which it has been derived. But Ibn As-Sunni and Abu Na'im have transmitted it in connection with the excellence of the actions recommended to be done during day and night. Such compilations of the traditions are full of innumerable fabricated traditions which cannot be depended upon in Shari'ah according to the consensus of opinion. Abu Ash-Shaikh Asfahani has also transmitted it in his book "Fada'il-i-A'mal" which embodies therein a number of false and forged traditions. Abu Musa Madani has transmitted a tradition from Zaid b. Al-Habbab who reported on the authority of 'Abdul Malik b. Haroon b. 'Antarah and declared it a *hasan* hadith irrespective of the fact that it is not a *muttasil** hadith. Abu Musa says that it has been transmitted by Mahriz b. Hishsham on the authority of 'Abdul Malik who reported it from his grandfather on the authority of Hadrat Abu Bakr Siddique

* A tradition the chain of transmission of which is not broken.

(may Allah be pleased with him), and this 'Abdul Malik, is not the authentic narrator known as 'Abdul Malik Al-Qura, who lived in Rai and whose father and grandfather were authentic traditionists. In contrast with them 'Abdul Malik b. Haroon b. 'Antarah was notorious for lies. Yahya b. Mu'in held him a great liar and Sa'di declared him a perfidious liar. Abu Hatim b. Hibban says : He fabricates traditions. Nisa'i says : He is a rejected one. Bukhari says : His traditions are not accepted. Ahmad b. Hanbal says : He is weak. Ibn 'Adi says : His traditions are not relied upon by any one. Dara Qutni remarks : He and his father are both weak narrators. Hakim in his book Mudkhil observes : 'Abdul Malik b. Haroon b. 'Antara Ash-Shaibani reported forged traditions from his father. Abu Al-Farj b. Al-Jauzi has also recorded this tradition in his book Maudu'at and Hafiz Abu Musa has declared this tradition *munqata'* and by munqata' he means a tradition the chain of transmission of which is broken even if its authorities are authentic.

'Abdul Malik has reported some traditions to the same effect regarding seeking victory (istiftah) by the People of the Scripture. We shall deal with this point shortly. He has opposed the views expressed by the interpreters of the Qur'an and the historians and has acted in contravention with the arguments of the Holy Qur'an. This establishes the truthfulness of the views of the scholars that he is a rejected narrator or he wilfully forges lies or his memory is weak and it also indicates that no arguments can be adduced from it in any problem. Similar is the case with the tradition reported by 'Abdul Rahman b. Zaid b. Aslam who reported on the authority of his grandfather through his father from 'Umar b. Al-Khattab in *marfu'* and *mauquf'* form. The tradition runs as under :

> "As Adam committed a sin, he prayed : "My Lord, I conjure Thee by Muhammad to forgive me." He (Allah) said, "How did you come to know about Muhammad ? He said, "Verily, as Thou created me with Thy Hand and breathed into me of Thy Spirit, I raised my head and saw

on the supports of the Throne written : There is no god save Allah, Muhammad is the Messenger of Allah. So I learnt that Thou has not linked with Thee (the name) but of one dearest to Thee of the creatures." He said, "You are true, O Adam ! And had not been Muhammad (created), I would not have created you."

Hakim has transmitted this tradition in his Mustadrik from the tradition of 'Abdullah b. Muslim Al-Fahri on the authority of Isma'il b. Salma and has remarked that this is the first tradition that he has mentioned in this book from 'Abdur Rahman and has declared it true. Abu Bakr Ajari has transmitted it in his Ash-Shari'ah in *mauquf* form from the tradition of 'Abd Allah b. Isma'il b. Abi Maryam on the authority of 'Abdur Rehman. He has transmitted it through other chain from the traditions of 'Abdur Rahman b. Abi Zanad on the authority of his father in *mauquf* form. His version reads as :

"Haroon b. Yusuf Tajir reported to us ; Abu Marwan Al-'Uthmani reported to us ; Abu 'Uthman b. Khalid reported to me on the authority of 'Abdur Rahman ; Abi Zanad from his father. He says : The words by which Allah relented to Adam are : Allah ! I conjure Thee by Muhammad with the right he has on Thee. Allah, the Exalted, said : How did you come to know about Muhammad ? He said : My Lord, I raised my head and I saw written on Thy Throne : There is no god save Allah, Muhammad is Allah's Messenger. So I learnt that he is the most dignified of Thy creatures."

The transmission of this tradition by Hakim is highly objectionable. In his book *Al-Mudkhil*, he himself has made a Sahih tradition distinct from a defective one. He says that 'Abdur Rahman b. Zaid b. Aslam has transmitted forged traditions on the authority of his father. One who ponders a bit over them, cannot remain unaware of their forgery. There is a consensus of opinion that 'Abdur Rahman b. Zaid b. Aslam is a weak narrator who commits many errors. Imam Ahmad b. Hanbal, Abu Zar'ah, Abu Hatim, Nisa'i and Dara Qutni have

declared him weak in transmission. Abu Hatim b. Hibban says : He unknowingly perverted the traditions. Thus a number of *mursal* traditions have been turned into *murfu'* and *mauquf* into *muttasil.* For this very reason, his position has become low.

Ranks of Traditionists

The scholars in traditions have criticised Hakim for declaring this tradition and the other similar traditions as authentic and true. They hold that Hakim has declared those traditions true that are spurious and weak in the sight of the scholars well-versed in tradition. For instance, he has declared the tradition of Zuraib b. Tharmalah as true, which contains the mention of Wasi al-Masih who according to the consensus of opinion of the scholars is a liar as Baihaqi and Ibn Jauzi have demonstrated. Similarly, he has declared a majority of the traditions in his Mustadrik as true, whereas the eminent scholars of traditions have held them spurious traditions. The scholars of traditions, therefore, do not depend upon the tradition declared true only by Hakim, although a majority of the traditions declared by him as true are authentic. But, among those who are competent to decide whether a tradition is true, he ranks equal to an authentic transmitter who frequently suffers lapses, irrespective of the fact that he is mostly in the right. Hakim is the weakest of all in judgment of the truthfulness of the traditions. In contrast to him, the judgment of Hatim Ibn Hibban Al-Basti is far more sound and excellent than that of Hakim. Similar is the position of the judgement of Tirmidhi, Dara Qutni, Ibn Khuzaimah, Ibn Mandah, etc. There may be a difference of opinion about what they have written, but they are more sound than Hakim in this regard.

The status of Bukhari and Muslim :

The judgement regarding the validity of any one of these traditionists does not match with that of Muslim and judgement of Muslim does not rank parallel to that of Bukhari. Rather, Bukhari excells all the books written on this art. Imam Bukhari

is the most renowned scholar and critic of the traditions as well as a jurist. Tirmidhi has remarked that he has not seen a single person possessing more discernment in traditions than he. It is why, if any one has differed with Bukhari in his judgement of the validity of a tradition, preference has generally been given to the opinion of Bukhari. Contrary to it, the scholars have differed with Muslim regarding the validity of some traditions and on investigation it was established that their variance with him was correct and valid.

For an illustration, Muslim, in the tradition concerning the eclipse of the sun, has transmitted that the Holy Prophet (peace and blessings of Allah be upon him) said his prayer observing three, four and two Ruku' (bending posture), just as it has been transmitted that he observed two Ruku'. The fact is that he observed only two Ruku' in his prayer. He observed the Kasuf* prayer only once in his life when his dear son Ibrahim passed away. Imam Shafi'i has described it and Imam Bukhari and Ahmad b. Hanbal also hold the same view. The traditions which contain the mention of three or four Ruku', also point out that these Ruku' were observed in prayer said on the death of Ibrahim. Everybody knows that he did not breath his last on a day in which eclipse did not occur twice and the Holy Prophet (peace and blessings of Allah be upon him) had not two sons named Ibrahim. He who says that he passed away on the 10th of the month, has forged a lie. Similarly, Muslim has transmitted that Allah created the earth on the Sabbath day (Saturday). Yahya b. Mu'in, Bukhari etc. are at variance with him and they make it explicit that this tradition is wrong and is not the saying of the Holy Prophet (peace and blessings of Allah be upon him). In this controversy, only these traditionists are in the right, for it has been proved in the light of the Qur'an and the Sunnah that Allah, the Exalted, created the heavens and the earth in six days ; next to them, he created Adam on Friday. This tradition is a disputed one and indicates that Allah created the universe in seven days, whereas according to a tradition based on authentic chain of transmission, the

*Prayer observed on the occasion of the eclipse of the sun.

creation commenced on Saturday (يوم الأحد). In the same way, Muslim has transmitted that as Abu Sufyan (may Allah be pleased with him) embraced Islam, he requested the Holy Prophet (peace and blessings of Allah be upon him) to marry with her daughter Umm Habibah and to appoint his son Mu'awiyah as his scribe. A section of Huffaz of traditions (those who have committed the traditions to their memory) has differed with him in this matter as well. The text of the Sahihain, *i.e.* Muslim and Bukhari is generally argued among the scholars of the traditions. They have accepted the correctness thereof and have arrived at the consensus of opinion about it. They know with definite knowledge that the text of Bukhari and Muslim consists of sayings of the Holy Prophet (peace and blessings of Allah be upon him).

The above-mentioned tradition regarding Adam, has been transmitted with certain additions by a group of writers without indicating any chain of transmission. For instance, Qadi Ayad says that Abu Muhammad Al-Mecci and Abu Al-Laith Samarqandi have narrated the tradition :

> "Allah, forgive me my lapses by the right of Muhammad. (He says that it is also reported that he said : Concede to my repentence.) He (Allah) asked him. Whence did you come to know about Muhammad ? He said : I saw at every place of Paradise written : There is no god but Allah, Muhammad is the Messenger of Allah. (It is also transmitted that He said : Muhammad is My bondman and My Messenger). I, thus, came to know that he is the dearest to Thee of all Thy creatures. So, he relented to him and forgave him."

The Shari'ah cannot be founded on the traditions of this category. Nor do these traditions espouse any problem in religion. This bears the consensus of opinion of all scholars. These traditions count as Isra'elite traditions, the truthfulness of which cannot be adjudged unless these are testified by true and authentic traditions of the Holy Prophet (peace and blessings of Allah be upon him). Even if Ka'b b. Ahbar and

Wahab b. Manbah, who relate from the People of the Scripture the creation of the universe and the episodes of the past nation, had transmitted such traditions, it would not have been, it is unanimously agreed by all Muslims, permissible to base our arguments upon them in religious matters. What weight can, then, be given to the traditions which have been related on neither the authority of the People of the Scripture nor of the authentic scholars of the Muslim Ummah. Instead, these have been transmitted from such people who, to all the Muslims, are objectionable, weak and whose traditions cannot provide basis for argumentation in religion. The narrators themselves are so confused and perplexed that their memory appears to be very weak. These and other similar traditions have not been transmitted by any of the dependable scholars whose transmission can be relied upon. The reporters of these traditions rank like Ishaq b. Bishr, who have related the traditions in the books discussing the creation of the universe. Had these things been proved from the Divine Prophets, these would have been constituted as their Shari'ah (religion). Every one is well acquainted with the controversy arisen in this matter. But the view held by the Imams and a majority of the scholars is that it will be applicable to us provided our own Shari'ah is not specifically in conflict with it. But how can we judge that a particular thing had been prescribed for them as Shari'ah ? Obviously, there must be some authentic and genuine tradition of the Holy Prophet (peace and blessings of Allah be upon him) on the back of a certain directive or it must reach us through a regular and continuous chain of transmission. The traditions, on which no Muslim scholar has founded his arguments, have no significance.

Memorising of the Qur'an and learning of Hadith

In this regard, a tradition has been reported direct by Musa b. 'Abdur Rahman As-San'ani, the commentator of the Qur'an, that Ibn 'Abbas (may Allah be pleased with him) said :

"To whom it pleases that Allah may help him to commit

the Qur'an to memory and acquire various kinds of knowledge, he should write this prayer on a clean utensil or on spacious pieces of paper with honey and saffron and water of rain and should drink it before fasting and should observe fasts for three days and undo his fast with it and should pray at the end of his prayer. Allah! I beg of Thee, for Thou art One to Whom all supplications are submitted ; and none like Thee has been prayed to, nor will any one be prayed. I conjure Thee by Muhammad Thy Prophet, and Ibrahim Thy friend and Moses Thy Confidant and Christ Thy Spirit and Thy Word and Thy Illustrious bondman).

Then he mentioned the complete prayer. In the chain of this transmission, Musa b. 'Abdur Rahman is a liar. Abu Ahmad b. 'Adi remarks in this regard : He is one whose traditions are not acceptable. Abu Hatim Ibn Hibban opines : "He is a perfidious (*dajjal*) person and forges traditions." Thus he has attributed a book, on the commentary of the Holy Qur'an, to Ibn Jarij on the authority of 'Ata and Ibn 'Abbas, which is an embodiment of the sayings of Kalbi and Maqabat A tradition regarding 'fast' is also reported by Musa b. Ibrahim Al-Maruzi on the authority of Ibn 'Abbas (may Allah be pleased with him) thus : Waki' reported to us from 'Ubaidah from Shafiq from Ibn Mas'ud. As for Musa b. Ibrahim, Yahya b. Mu'in says about him : He is a big liar. Dara Qutni observes : He is one whose transmission is rejected. Ibn Hibban remarks : He is inadvertant and dupe. Whatever was related to him he transmitted it on. He is, therefore, considered a rejected narrator. This very tradition has also been transmitted in a more weak form, on the consecutive authority of 'Umar b. 'Abdul 'Aziz, Mujahid b. Jubair and Ibn Mas'ud (may Allah be pleased with him). Abu Ash-Shaikh Asbahani has also reported it from the hadith of Ahmad b. Ishaque Al-Jauhari. The chain of transmission runs like this : Abu Ash'ath reported to us ; Zahir b. Al-'Ula' Al-'Atabi reported to us ; Yusaf b. Yazid reported to us from Zuhri. He said :

"To whom it pleases that he may retain (things) in his memory, he should observe fasts for seven days, but he should undo his fast on the last day with the (recitation of) these words."

Ranks of the Collectors of Hadith

These chains of transmission are quite obscure and prove nothing. Abu Musa Madani has transmitted in his Amali and Abu 'Abdullah Al-Maqdasi has transmitted it in the manner of the narrators like him, relating to the later period, who transmit without any reluctance all the traditions, whether authentic or weak, dealing with the excellence of certain deeds. But they shifted the responsibility on to the transmitter as the writers are accustomed to it in regard to the excellence of times, places, persons, worships and habits. For instance, Abu Ash-Shaikh Asbahani has reported a number of traditions on the excellence of the deeds. He is wont to transmit the traditions abundantly. His traditions comprise various kinds of hadith. A number of these traditions are *qawiyyah* (strong), *sahih* (true) and *hasan* (excellent) and another number of traditions is *da'if* (weak), *mandu'* (forged) and absurd.

Similar is the position of the traditions reported by Khaithamah b. Sulaiman on the excellence of the Companions of the Holy Prophet (peace and blessings of Allah be upon him), and of those reported by Abu Na'im Asfahani on the excellence of the Caliphs, in his book Mufrid. The same practice has been adopted by some scholars of hadith like Abu Bakr Khatib, Abu Al-Fadal b. Nasir, Abu Musa Madani, Abu Al-Qasim and 'Abdul Ghani. Whatever they heard, they recorded it in their books. The object before them in recording these traditions was that every one should know them. They never conceived of founding their arguments on them. They, therefore, themselves pointed out the status of some traditions and sometimes they just ignored such explanations.

On the contrary some Imams in the science of traditions adduced arguments from these traditions and founded their religious deductions upon them. The following traditionists

comprise this list :

"Malik Ibn Anas, Shu'bah b. Hajjaj, Yahya b. Sa'id Al-Qatan, 'Abdur Rahman Al-Mahdi, Sufyan b. 'Ayinah, 'Abdullah b. Mubarik, Waki' b. Jarrah, Shafi'i, Ahmad b. Hanbal, Ishaque b. Rahwiya, 'Ali b. Madani, Bukhari, Abu Zar'ah, Abu Hatim, Abu Dawud, Muhammad b. Nasr Al-Maruzi, Ibn Khuzaimah, Ibn Mundhir, Dawud b. Ali, Muhammad b. Jarir Tabari, etc.

These traditionists found their religion on the traditions and, therefore, they are forced to exert themselves to acquire discernment in *sahih* (true) and *da'if* (weak) traditions and to have the full information regarding the transmitters of these traditions.

In the similar way, there are persons who have dwelt upon the authenticity and the truthfulness of the narrators in order to discriminate between the true and forged traditions for proper knowledge thereof. The following names may be enumerated in this regard :

Abu Ahmad b. 'Adi, Abu Hatim Al-Basti, Abu Al-Hasan Al-Dara Qutni, Abu Bakr Isma'ili, Abu Bakr Baihaqi, Abu Isma'il Al-Ansari, Abu Qasim Al-Zanjani, Abu 'Umar b. 'Abdul Barr, Abu Muhammad b. Hazm, etc. The details in this regard will follow on some appropriate place.

Here we have not made a mention of those traditionists who transmit traditions without indicating the chain of transmission. For instance, we may refer to the books Kitabul Wasila-til-Muta'ammidin by 'Umar Al-Mala Al-Musali, Kitab Al-Firdaus by Shahryar Ad-Dailami etc. These traditionists rank far below the aforesaid traditionists. They transmit without any hesitation innumerable forged traditions. This act of theirs is very serious and dangerous.

In short, there is not a single tradition to be traced up to the Holy Prophet (peace and blessings of Allah be upon him), according to the consensus of opinion held by all the scholars

in hadith, which can be relied upon in matters of the Shari'ah. Instead whatever has been transmitted in this regard, is nothing but fabrications, as held by the scholars of the Shari'ah, either made intentionally or inadvertantly.

Traditions of predecessors

In this context, most of the traditions attributed to the predecessors (*aslaf*) are concocted narrations. Among these traditions is the tradition relating to four men who gathered near the Ka'ba and made a supplication. These four persons were 'Abdullah, Mas'ib, the sons of Zubair, 'Abdullah b. 'Umar and 'Abdul Malik b. Marwan. This tradition has been reported by Ibn Abi Dunya, in the book Mujabi-ad-Du'a, with this chain of transmission : Isma'il b. Aban Al-Ghanawi from Sufyan Thauri from Tariq b. 'Abdul 'Aziz from Sha'bi. He is reported to have said : I have seen a strange thing. 'Abdullah b. 'Umar, 'Abdullah b. Zubair, Mas'ib b. Zubair, 'Abdul Malik b. Marwan and were in the courtyard of the Ka'ba. Some people, as they finished their talk, said : Every one of you should get up and hold the Rukn-i-Yamani and beg of Allah his need, for verily, He will grant that out of His magnanimity. Then they said : O 'Abdullah b. Zubair, get up ; for you are the first child born in Islam after emigration. He stood up and held the Rukn-i-Yamani and prayed :

> "Allah ! Verily, Thou art great, and Thou art prayed for every great thing. I conjure Thee by the reverence of Thy Countenance and by the reverence of Thy Throne and by the reverence of Thy Prophet. Cause me not die from the world till Thou entrust me with the government of Hijaz, and till every one recognizes me as a caliph."

Then, he came back and took his seat. After this, Mas'ib got up, held the Rukn-i-Yamani and prayed :

> "Allah ! Verily, Thou art the Lord of every thing, and to Thee returneth every thing, I conjure Thee by Thy Power over every thing. Cause me not die from the world till Thou entrust me with the government of 'Iraq and help me marry with Sakina bint Hussain."

Then, 'Abdullah b. Marwan got up and holding the Rukn-i-Yamani, prayed thus :

> "Allah ! The Lord of the seven heavens and the Lord of the earth giving forth vegetation after it is arid (parched) : I conjure Thee by that by which conjure Thy servants who obey Thy commandments and conjure Thee by Thy right Thou hath on Thy creatures and by those who circuit around Thy Throne."

This tradition has been transmitted despite the fact that, according to Imam Thauri, its narrator named Isma'il b. Aban is a great liar. Ahmad b. Hanbal says : I have recorded hadith from him, but when he narrated forged traditions, I abandoned him. Yahya b. Mu'in observes : He forged a tradition that the seventh person (*i.e.* Mamun) among the descendants of Hadrat 'Abbas (may Allah be pleased with him) will wear the green garments. Bukhari, Muslim, Abu Zar'ah and Dar Qutni unanimously remarked : He is *matruk* (whose traditions are not accepted). Al-Jauz Jani and Abu Hatim opine : He is a great liar. Ibn Hibban says : He forged traditions in the name of authentic narrators. As for Tariq b. 'Abdul 'Aziz, from whom Imam Thauri has been said to have reported the traditions, is an unknown person. The well-reputed Tariq b. 'Abdul 'Aziz, on whose authority Ibn 'Ajlan has transmitted traditions, does not belong to this category. Moreover, we have a tradition in utter conflict with the above, which has been transmitted by Abu Na'im from Tabrani which reads as under :

> Ahmad b. Zaid b. Juraish reported to us : Abu Hatim Sajistani reported to us ; Al-As'ami reported to us, 'Abdur Rahman b. Abi Zanad reported to us from his father who said : Mas'ib and 'Urwah and 'Abdullah, sons of Zubair, and 'Abdullah b. 'Umar gathered near the Black Stone and said : Express your longings. Therefore, 'Abdullah b. Zubair said : I aspire only for caliphate. And 'Urwah said : I wish that knowledge be acquired from me. Mas'ib said : I long for the governance of 'Iraq, and for bringing

> into my wedlock 'Aisha bint Talhah and Sakina bint Hussain simultaneously. And 'Abdullah b. 'Umar said : I aspire naught but forgiveness. He (the narrator) said : Every one of them received that which they aspired. And there is every likelihood that Ibn 'Umar has been forgiven.

This chain of transmission, all the traditionists are in full agreement, is far more excellent than the former one. But this tradition has no mention of conjuring by the creatures. In this context, some people have narrated very novel stories. They claim they have been directed in a vision to invocate by so and so. It is not lawful, as agreed upon by all the scholars, to adduce arguments from these narrations. The narrations of this sort have been mentioned by those people who have compiled books on prayers (*Du'a*). In this context, a tradition has been reported from some predecessors (*aslaf*). For instance, Ibn Abi Dunya in his book *Mujabi Ad-Du'a* has transmitted a tradition which reads as thus :

> Abu Hashim reported as : I heard Kathir b. Muhammad b. Kathir b. Rafa'ah as saying: A person came to 'Abdul Malik b. Sa'id b. Abjar and seeing his belly, he remarked : You are suffering from a disease from which you will never recover. He asked : What is that ? He said : *Ad dubailah*.* He (the narrator) said : He ('Abdul Malik) instantly turned to the person and prayed : Allah, Allah! Allah is my Lord. I associate naught with Thee. Allah ! I turn my face to Thee by Thy Prophet Muhammad, the Prophet of Mercy (peace and blessings of Allah be upon him). Muhammad ! I turn (for mercy) by you to Thy Lord and my Lord, that He may have mercy (and recover me) from which I am suffering. He then felt his belly and exclaimed, Lo ! Thou are recovered from the ailment that afflicted Thee.

This and similar other prayers have been reported from our predecessors. Ahmad b. Hanbal has been reported to have said in his book Mansak al-Murudhi that he believed in seeking

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*It is a disease of belly which reduces the patient little by little.

mediation (wasilah) of the Holy Prophet (peace and blessings of Allah be upon him) in prayers. On the other hand, the learned scholars of Islam have forbidden from it. If those who seek mediation of the Holy Prophet, mean to seek wasilah by their affirmation of belief in him, by the love with him, by the tenderly relations with him and by carrying out his orders, there exists no conflict between the two sections. But if they mean to seek mediation (wasilah) through his person, there is a lot of controversy in this matter. In case of conflict among various viewpoints, we are ordained to refer the case to Allah and His Messenger (peace and blessings of Allah be upon him). A prayer cannot provide a ground for its justifiability merely because it has been conceded to. A large majority of mankind invocates the stars and other creatures besides Allah and their supplications are granted. Some people go to the temples and the synagogues for prayer and invocate the statues placed in them and their needs are met with. Still there are some other persons who make such invocations which, as unanimously agreed upon by all the Muslim Imams, have been declared unlawful ; but their requirements are fulfilled.

It is, thus, obvious that the mere fact that one's prayer has been granted, in no way implies that it is lawful even if the purpose for which he prays is genuine and lawful, for sometime the fulfilment of an end comes out to be more injurious for a person than it is beneficial to him. The Shari'ah (the Divine Law) has been vouchsafed in order that mankind may achieve their ends and acquire their perfection. The Shari'ah (the Divine Law) purports either to defer the injurious things and harms or to minimise them. All the unlawful actions like polytheism, drinking, gambling, obscenity and high-handedness, have some aspect of advantages, but since harms involved in them are greater than the benefits they promise, Allah and His Messenger (peace and blessings of Allah be upon him) have prohibited them. Similarly, most of the works like worships, fight for Allah's sake (Jihad) and spending properties for the cause of righteousness sometimes menace certain harms, but since the advantages of these acts surpass the harms involved

therein, Allah has commanded us to perform them. This principle is so essential that one must keep it in his view. It is not called for to declare an action as obligatory or plausible without any basis in the Shari'ah, which may justify that action to be obligatory or plausible. The worship can be classified into two categories only. It is either obligatory (*Wajib*) or plausible (*Mustahab*). An action which cannot be categorised as obligatory or plausible cannot be termed as worship. It is also a sort of worship to pray unto Allah, provided it aims at a permissible thing.

It is reported that some predecessors (*aslaf*) and the scholars have held it lawful to pray to Allah through the mediation (*wasilah*) of the Holy Prophet (peace and blessings of Allah be upon him). But none of the righteous predecessors (*aslaf*) among the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors (*Tabi'in*) has ever prayed to the deceased and absent personages from amongst the Prophets, the angels and the righteous and have never sought their succour or submitted their appeals to them. None of the Imams has ever granted any concession to this effect.

The Tradition of the Blind

As for the tradition pertaining to a blind companion of the Holy Prophet, which has been transmitted by Tirmidhi and Nasa'i, it deals with the second category of *wasilah* (mediation) meaning to seek *wasilah* through the prayer of the Holy Prophet (peace and blessings of Allah be upon him). The blind person requested the Holy Prophet (peace and blessings of Allah be upon him) to pray to Allah that He may restore his eyesight. The Holy Prophet (peace and blessings of Allah be upon him) said : "If you like, have patience and if you wish I shall pray for you." He said, "Nay, pray for me." The Holy Prophet directed him to perform ablution and observe two Raka's and pray :

> "Allah, I conjure Thee by Thy Prophet, the Prophet of Mercy. Muhammad, Allah's Messenger, I turn through

thee to my Lord in my want that He may fulfil it. Allah ! Grant his intercession in my case."

This is to seek wasilah (mediation) through the prayer of the Holy Prophet and his intercession. The Holy Prophet (peace and blessings of Allah be upon him) accordingly prayed for the blind person and he prayed *shaffi'hu fiyy* (شفعه في) *i.e.* Grant his (the Prophet's) intercession in my case.

The scholars of the Shari'ah have mentioned this tradition in connection with the miracles of the Holy Prophet and his prayers duly granted by Allah. This tradition is expressive of the fact that by dint of the blessings of his prayer marvellous super-natural events had occurred, the distresses were dispelled and the eye-sight of a blind person was restored.

Baihaqi and other writers have transmitted this tradition—the tradition pertaining to a blind man – in support of the arguments of the prophethood of the Holy Prophet (peace and blessings of Allah be upon him). Baihaqi has transmitted this tradition from 'Uthman b. 'Umar from Shu'bah, from Abu Ja'far Al-Khatmi, who said : I heard 'Ummara b. Khuzaimah b. Thabit reporting a tradition from 'Uthman b. Hanif that a blind man came to the Holy Prophet (peace and blessings of Allah be upon him) and requested him to invocate Allah to recover him. The Holy Prophet said to him, "If you like, defer it. It is better for you. But if you like, I will pray to Allah." He said, "But, pray for me." Upon this, the Holy Prophet (peace and blessings of Allah be upon him) directed him to perform ablution in an excellent manner and observe two Rak'as and invocate to Allah with this prayer :

> "Allah ! I beg of Thee. I turn to Thee (for mercy) by Thy Prophet (Muhammad, the Prophet of Mercy. Muhammad, I turn to my Lord by thee in my want, that He may fulfil it. Allah, grant his intercession in my favour and grant my intercession (prayer) for him. He (the narrator) said : He got up and his eye-sight was restored."

Tirmidhi has also transmitted this tradition from 'Uthman b. 'Umar on the similar chain of transmission. Nisa'i and Ibn Majah also have transmitted this tradition as an argument of the Prophethood. Imam Tirmidhi has said that this tradition is excellent (hasan), true (*sahih*) and novel (*gharib*) and is known in this context only from the tradition of Abu Ja'far not Abu Ja'far al-Khatmi). A version of Tirmidhi is also to this effect and all the scholars hold that he is Abu Ja'far Khatmi whose statement is correct. Moreover, Tirmidhi and other scholars of his view have not made a complete study of the words of this tradition. They have transmitted the tradition up to the words 'Allah ! grant his (the Holy Prophet's) intercession in my favour." Tirmidhi has transmitted the tradition thus :

> "Mahmud b. Ghailan reported to us ; Uthman b. 'Umar reported to us ; Shu'bah reported to us from Abu Ja'far from 'Ammarah b. Khuzaimah b. Thabit, from 'Uthman b. Hanif, that a blind person came to the Holy Prophet (peace and blessings of Allah be upon him) and requested : "Invocate Allah to recover me (from blindness). He said, "If you like, show patience, for it is better for you." He said, "But, pray to Him. He (the narrator) said the Prophet directed him to perform ablution, excellent ablution, and invocate (Allah) with this prayer : Allah ! I beg of Thee and turn to Thee (for mercy) through Thy Prophet Muhammad, the Prophet of Mercy. Muhammad ! I turn through thee to my Lord (for mercy) in my want that it be granted. Allah ! Grant his intercession in my case."

Baihaqi says that he has transmitted this tradition with an authentic chain of transmission in the Book of Prayers (*Kitab-ud-Da'wat*), from Rauh b. 'Ubadah from Shu'bah who said that the aforesaid person made this supplication and his eyesight was restored. Further, Baihaqi has stated that Hammad has also reported it on the authority of Salamah who reported from Abu Ja'far Khatmi.

Imam Ahmad has transmitted it in his Musnad on the authority of Rauh b. 'Ubadah as mentioned by Baihaqi. He says :

"Rauh b. 'Ubadah reported to us ; Shu'bah reported us on the authority of Abu Ja'far al-Madni : I heard 'Ammarah b. Khuzaimah b. Thabit reporting from 'Uthman b. Hanif that a blind person came to Allah's Apostle (peace and blessings of Allah be upon him) and said : "Allah's Apostle ! Invocate Allah to recover me." He (the Prophet) said : "If you like, defer it, it will be better for you in your next life (after death) ; and if you desire, I shall pray for you." He said : "Nay, but invocate Allah for me." He (the Holy Prophet) directed him to perform ablution and observe two Rak'as and invocate Allah with this prayer : Allah ! I beg of Thee and turn to Thee (for mercy) through Thy Prophet Muhammad, the Prophet of Mercy. Muhammad ! I turn through thee to Allah in regard to my want that it is granted. Allah ! Grant my intercession (prayer) for him and grant his intercession in my favour."

Moreover, Baihaqi has transmitted this tradition from the tradition of *Shabib* b. Sa'id Habati in this way :

"(It is reported) from Rauh Ibn Al-Qasim, from Abu Ja'far Al-Madani and he is Khatimi—from Abu Amamah b. Sahl b. Hanif from 'Uthman b. Hanif who said : I heard Allah's Messenger, when a blind person came to him and complained to him against the loss of his eyesight. He said : "Allah's Messenger, is there no guide for me while I am in great distress ? Upon this Allah's Messenger (peace and blessings of Allah be upon him) said : "Go to the vessel of ablution, perform ablution and observe two Rak'as, and then say : Allah ! I beg of Thee and turn to Thee (for mercy) through Thy Prophet, the Prophet of Mercy. Muhammad, I turn through thee to my Lord (for mercy) that He may remove (the cover of blindness) from my eyesight. Allah ! Grant his (Prophet's) intercession for me

and grant my intercession (prayer) for my own self." 'Uthman b. Hanif says: By Allah! "We did not separate from one another, nor did we conversed with one another for a long time, till that man turned up as if blindness had never afflicted him."

Thus, the tradition reported by Rauh on the authority of Abu Ja'far Al-Khatmi is at variance with that reported by Shu'bah and Hammad b. Salamah, both with this chain of transmission and the text. The former tradition has been reported by Abu Ja'far on the authority of 'Ammar b. Khuzaimah and the latter one has been reported by Abu Amamah b. Sahl. Again, the former tradition contains the version 'grant his (Prophet's) intercession for me and grant my intercession (i.e. prayer) for him' whereas the latter tradition embodies therein the wording 'grant my intercession (prayer) for my own sake'. But this chain of transmission receives support from the tradition reported by Hishsham Dastawa'i on the authority of Abu Ja'far.

The case of 'Uthman b. Hanif

Baihaqi has transmitted in the same form and his tradition embodies an episode therein, by which, if it be taken as true, arguments can be derived in support of seeking *wasilah* (mediation) of the Holy Prophet (peace and blessings of Allah be upon him) after his departure from this corporal world. Baihaqi has reported it from the tradition of Isma'il b. Shabib b. Sa'id Al-Hatabi on the authority of Shabib b. Sa'id, Rauh b. Qasim, Abu Ja'far Al-Madani, his father Amamah b Sahl b. Hanif who said that a person came to 'Uthman for the fulfilment of some want, but 'Uthman (may Allah be pleased with him) did not pay heed toward him and did not fulfil his want. Then this person visited 'Uthman b. Hanif and made a complaint of his want to him. 'Uthman b. Hanif directed him to go to the vessel for ablution, perform the ablution, go to the mosque and observe two Rak'as prayer and then to make this prayer: "Allah! I beg of Thee, and turn to Thee (for mercy) through our Prophet Muhammad, the Prophet of Mercy. Muhammad! I turn through thee to my Lord

(for mercy) that He may fulfil my want." At the end of this prayer he was directed to mention his want and to go away. The narrator says that the man went away and acted upon these directives. After sometime, he came to Hadrat 'Uthman b. 'Affan (may Allah be pleased with him). The porter caught hold his arm, took him to Hadrat 'Uthman (may Allah be pleased with him) who asked him to sit beside him on the rug and said : "Please tell, what is your want." He mentioned his want which was fulfilled. Thereafter, the man went away from him and visited 'Uthman b. Hanif and said : "May Allah reward you a better reward ! Had you not looked into my want and paid attention to me, Hadrat 'Uthman would not have fulfilled my want." 'Uthman b. Hanif said : "I have made no intercession with him. But I have heard Allah's Messenger (peace and blessings of Allah be upon him) saying so. A blind man came to him and made a complaint of the loss of his eyesight. The Holy Prophet (peace and blessings of Allah be upon him) said to him : "Can you have patience ?" He said : "Allah's Messenger, is there no guide for me while I am in great distress. Thereupon, the Holy Prophet said to him : "Go to the vessel for ablution, perform ablution, observe two Rak'as prayer and then make this prayer : Allah ! I beg of Thee and turn to Thee (for mercy) through Thy Prophet Muhammad, the Prophet of Mercy. Muhammad ! I turn through thee to my Lord (for mercy) that He may dispel (the cover of blindness) from my eyesight. Allah, grant his intercession for me and grant my prayer for my own self." 'Uthman b. Hanif said : "By Allah, we were not separated ; nor did we prolong our conversation there, till the man turned up to us and it appeared as if his eyes had suffered from no harm at all." Baihaqi says : Ahmad b. Shabib b. Sa'id has reported it with this detail from his father from the narration of Ya'qub b. Sufyan who reported on the authority of Ahmad b Abu Amamah b. Sahl who reported from his uncle 'Uthman b. Hanif. He, however, has not mentioned this form of chain of transmission.

Nisa'i has transmitted this tradition in his book *A'mal-ul-Yaum wal-Lailah* (Deeds for Day and Night) in this form from the

hadith of Ma'adh b. Hishsham, reported by his father on the authority of Abu Ja'far, Amamah b. Shal b. Hanif, his uncle 'Uthman b. Hanif. He has also transmitted it from the tradition of Shu'bah and Hammad b. Salmah. Both of them have reported it on the authority of Abu Ja'far and 'Ammarah Ibn Khuzaimah. But Tirmidhi, Nisa'i and Ibn Majah have not transmitted it with this addition and in this novel and unfamiliar form, i.e., in the chain of Shabib b. Sa'id and Rauh b. Qasim. Of course, Hakim has recorded it in his Mustadrik on both chains of transmission. He transmitted it from the tradition of 'Uthman b. 'Umar like this : Shu'bah reported to us from Abu Ja'far Al-Madani who said : I heard 'Ammarah b. Khuzaimah reporting from 'Uthman b. Hanif that a blind person came to the Holy Prophet (peace and blessings of Allah be upon him) and said :

> "Invocate Allah that He may relieve me (of the distress). He (the Holy Prophet) said : "If you like, defer it, for it is better for you and if you desire, I shall pray for you." He said : "Pray unto Him (Allah)." Thereupon he directed him to perform ablution—an excellent ablution—and observe two Rak'as prayer and then to invocate (Him) with this prayer : "Allah ! I beg of Thee and turn to Thee (for mercy) through Thy Prophet Muhammad, the Prophet of Mercy. Muhammad ! I turn through thee to my Lord (for mercy) in regard to my want. Allah ! Grant his prayer in my favour and grant my prayer in his favour "

Hakim has observed the condition of both chains transmission and then has transmitted it from the chain adopted by Shabib b. Sa'id Al-Hatabi, 'Aun b 'Ammarah who reported from Rauh b. Qasim, Abu Ja'far Al-Khatmi Al Madani, Abu Amamah Ibn Shal b. Hanif, his uncle 'Uthman b. Hanif who heard the Holy Prophet (peace and blessings of Allah be upon him). A blind man came to the Holy Prophet (peace and blessings of Allah be upon him, and made a complaint to him regarding the loss of his eyesight, and said : "Allah's Messenger! Is there no guide for me while I am in great distress ?" Upon

this, the Holy Prophet (peace and blessings of Allah be upon him) said : "Go to the vessel for ablution, perform ablution and then observe two Rak'as prayer and then make this prayer :

> "Allah ! I beg of Thee and turn to Thee (for mercy) through Thy Prophet Muhammad, the Prophet of Mercy. Muhammad ! I turn through thee to my Lord (for mercy) that He may remove (the blindness) from my eyesight. Allah ! Grant his prayer for me and grant my prayer for my own self."

'Uthman says : "We were not yet separated from one another and we had not prolonged our conversation that the man turned up as if there had been no harm (injury) in this eye." Hakim has observed the condition prescribed by Bukhari for the transmission of traditions.

Shabib is an authentic narrator and Bukhari has made transmission of tradition from him. But Ibn Wahb has transmitted munkar (not acceptable) traditions from him and from Rauh b. Al-Farj. It is thought that it is not *Shabib*, but Ibn Wahb himself has erred in the transmission of traditions. But at sometimes Shabib also is charged with similar accusation when he, independent of authentic narrators like Shu'bah, Hammad b. Salamah and Hishsham Al-Dastawa', reports traditions with certain additions. Particularly in a tradition the blind man is reported to have said : Grant his prayer for me and grant my prayer for him, i.e., accept his prayer and his supplication for me. This is in concord with the words "and grant his intercession for me."

Ahmad b. 'Adi says in his book *Al-Kamil Fi Asma-ir-Rijal*, a unique work on the subject, that Ibn Wahb has reported *munkar* traditions from Shabib b. Sa'id Al-Hatabi, Abu Sa'id Al-Barri At-Tamimi. He has transmitted *mustaqim* traditions from Zuhri out of his transcript on the authority of Yunus. Further, 'Ali b. Al-Madani is reported to have said : He is from Basra. He is authentic and is one of the companions of

Yunus. He off and on came to Egypt for the purpose of trade trips. He, therefore, brought an authentic book with him and claimed that he had recorded these traditions from his son Ahmad b. Shabib. 'Adi has transmitted two traditions from Ibn Wahb, Shabib referred to above and Rauh b. Al-Farj. The first one derives its authority from Ibn 'Aqil, Sabiq b. Najiyah and Ibn Salam who said : A man passed by us and they said : Verily, this person has served the Holy Prophet (peace and blessings of Allah be upon him). The second one is traced back to Rauh b. Al-Farj, 'Abdullah b. Husain, his mother Fatimah. This tradition deals with entering the mosque. Ibn 'Adi remarks : The same is true here what has been said about the tradition reported by 'Abdullah ibn Al-Husain, by his mother Fatimah, the daughter of Husain, (may Allah be pleased with her) who was the daughter of Allah's Messenger (peace and blessings of Allah be upon him). Ibn 'Adi says that Shabib b. Sa'id had obtained the transcript of Zuhri from Yunus who obtained it from Zuhri and it contained *mustaqim* traditions. Ibn Wahb has transmitted *munkar* traditions from him. The two traditions from Rauh b. Al-Farj have been transmitted by Ibn Wahb from Shabib and Shabib b. Sa'id, when his son reports on his authority, is Ahmad b. Shabib. According to Zuhri's transcription, it is not Shabib b. Sa'id from whom Ibn Wahb reports *munkar* traditions.

Both these traditions which have been reported by Rauh b. Qasim, have been held *munkar* by Ibn 'Adi. Similarly, he has reported from Rauh b. Qasim the tradition concerning that blind man. This tradition has been reported from him by Ibn Wahb also just as reported by his sons. But Ibn Wahb has not preserved the words of the tradition as his son has done. This confirms the truthfulness of what Ibn 'Adi has mentioned. Ibn 'Adi has charged Rauh b. Qasim and not Ibn Wahb with error. If he holds that Rauh b. Qasim has erred in these two traditions, it is quite possible that he committed lapses in this particular tradition. As for Rauh b. Qasim, he is a renowned and authentic narrator. A number of traditionists have reported traditions on his authority. It cannot, therefore, be claimed

that he committed lapses. Sometimes a person commits to memory a tradition reported to him from his Sheikh and sometimes he does not retain in his memory what has been reported to him from other source. For instance, Isma'il b. 'Ayash commits lapses in what is reported to him from the people of Hijaz as opposed to what is reported from the people of Syria. Similarly, Sufyan b Hussain commits lapses in what has been reported to him from Zuhri. The number of such instances is numerous. It is, thus, possible that lapses might have crept into the traditions reported from Rauh b. Qasim, but this is disputable.

Tabarani has recorded this tradition in his Al-Mu'jam from the tradition of Ibn Wahb on the authority of Shabib b. Sa'id who reported from the hadith of Asbagh b. Al-Farj, which reads thus: 'Abdullah b. Wahb reported to us on the authority of Shabib b. Sa'id Macci, Rauh b. Qasim, Abu Ja'far Al-Khatmi Al-Madani, Abu Amamah b. Sahl b. Hanif, his uncle 'Uthman b. Hanif, that a person frequently visited Hadrat 'Uthman b. 'Affan in connection with his want. Then he visited 'Uthman ibn Hanif and he made a complaint to him. Ibn Hanif said to him: Go to the vessel for ablution, perform ablution, go to the mosque and observe therein two Raka'as prayer and then pray: "Allah! I beg of Thee and return to Thee (for mercy) through Thy Prophet Muhammad (peace and blessings of Allah be upon him), the Prophet of Mercy. Muhammad! I turn through thee to my Lord, Dignified and Exalted, that He may fulfil my want. Thereafter mention your want. The man went away and he did what he was instructed to do.

Then he came to Hadrat 'Uthman b. 'Affan (may Allah be pleased with him) and having seated him beside himself on the rug, he said: "What is your want?" Upon this, he mentioned his need which was fulfilled. Thereafter, he said: "Till this moment, I have not mentioned my want to you." Hadrat 'Uthman (may Allah be pleased with him) said: "Whenever you are in a need, come to us."

The man, then, went away from him and saw 'Uthman b. Hanif and said to him : "May Allah reward you. Had you not made recommendation in my favour, 'Uthman (may Allah be pleased with him) would not have looked into my want and paid heed to me." 'Uthman b. Hanif told him that he had made no recommendation, but, he saw the Holy Prophet (peace and blessings of Allah be upon him) when a blind man came to him and made a complaint of the loss of his eyesight to him. The Holy Prophet (peace and blessings of Allah be upon him) said to him : "Can't you show patience?" He said : "Allah's Messenger ! Is there no guide for me while I am in great distress ?" The Holy Prophet (peace and blessings of Allah be upon him) said to him : "Go to the vessel for ablution, perform ablution, observe two Rak'as prayer and then invocate Allah with such prayers. 'Uthman b. Hanif says : By Allah ! We were not separated from one an other and we did not prolong our conversation till the man came to us as if his eye sight had suffered from no harm.

Tabarani has transmitted this tradition of Shu'bah on the authority of Abu Ja'far whose name is 'Umar b. Yazid who is very authentic. Abu 'Abdullah Al-Maqdasi says that this tradition is truthful and authentic.

Tabarani has made a mention of it in a unique way, according to the amount of his knowledge, but it does not supplement the tradition of Rauh b. 'Ubadah reported on the authority of 'Ubadah. This chain of transmission is valid and exclusively 'Uthman b. 'Umar has not reported it. The chain of transmission of this tradition as given by Ibn Wahb lends support to Ibn 'Adi's statement that he did not reduce the words of the tradition into black and white as his sons had done. But he has mentioned therein that blind man prayed in the manner described by 'Uthman b. Hanif. In the tradition giving an account of the blind man. he is reported to have said : "Allah ! Grant prayer in my favour and grant my prayer in his favour." Or he is reported to have said : "Grant my prayer for my own self." Ibn Wahb has not mentioned these words in his narration. It may create doubt

that this tradition is a fabrication of his fertile mind, for Ibn 'Adi has asserted that he did not retained the tradition in his memory.

Abu Bakr ibn Khaithamah has recorded the tradition of Hammad b. Salamah in his Tarikh wherein he says :

> "Muslim b. ibrahim reported to us ; Hammad b. Salmah reported to us ; Abu Ja'far Al-Khatmi reported to us, on the authority of 'Ammarah b. Khuzaimah who reported 'Uthman b. Hanif as saying : A blind man came to the Holy Prophet (peace and blessings of Allah be upon him) and said : "I am smitten by an affliction in my eyesight. Invocate unto Allah for me." He said : "Go and perform ablution, observe two Rak'as prayer and then pray: "Allah ! I beg of Thee and turn to Thee (for mercy) through Thy Prophet Muhammad, the Prophet of Mercy. Muhammad ! I seek your intercession with my Lord for the restoration of my eyesight. Allah ! Grant my prayer for my own self, and grant my Prophet's prayer for the restoration of my eyesight. If you are in any need, pray like this. Thereupon Allah restored his eyesight."

Ibn Abi Khaithamah says : The name of this Abu Ja'far, who has reported from Hammad b. Salamah, is 'Umair b. Yazid and he is that Abu Ja'far who reports on the authority of Shu'bah. He has mentioned the tradition with this chain of transmission : 'Uthman b. 'Umar from Shu'bah. The tradition transmitted with this chain of transmission embodies therein the wording : "And, grant my prayer for my own self." Similar is the tradition which is founded on the chain of transmission ending with Rauh b. Qasim. This tradition contains the addition of these words : "If you are in a need, act like this or the words : He acted like this. It is said that these words are in concord with the narration of 'Uthman b. Hanif. On the contrary, Shu'bah and Rauh are more dependable narrators than Hammad b. Salamah. The variance of the wording clearly implies that traditions of this sort are often reported in an indirect narration. Therefore, the words 'if you

are in a need, act like this', there is every likelihood, may be the words of 'Uthman and not of the Holy Prophet (peace and blessings of Allah be upon him), for he did not say

و ان کانت لک حاجة فعلت مثل ذالک

but he said :

و ان کانت حاجة فعل مثل ذالک

In short, even if this addition in the tradition is supposed to be true, it cannot serve as an argument. What can be argued, at the most, is that 'Uthman b. Hanif thought that one can pray even with a portion of the prayer. He did not directed the blind man to make the complete prescribed prayer but to pray with a portion thereof. He thus deemed that such a prayer is lawful in Shar'iah after the departure of the Holy Prophet (peace and blessings of Allah be upon him) from this world, but the wording of the tradition is in opposition to this notion. According to the tradition, the blind man requested the Holy Prophet (peace and blessings of Allah be upon him) to pray for him. The Holy Prophet (peace and blessings of Allah be upon him) taught him how to pray and instructed him to say : Allah! Grant his prayer for me. This prayer can be made only when the Holy Prophet (peace and blessings of Allah be upon him) is praying and interceding for a person. This prayer served as a prayer and intercession for the people during his lifetime. It will be appropriate on the Day of Resurrection, when the Holy Prophet (peace and blessings of Allah be upon him) will make intercession. This tradition tells us that the blind man said : "Grant my prayer for him."

Obviously, the blind man did not mean by this to intercede for the Holy Prophet (peace and blessings of Allah be upon him) for his want. No doubt, we have been enjoined upon to invoke peace and blessings on him. He too has commanded us to beg of Allah *wasilah* for him. It has been transmitted in Sahih Bukhari on the authority of Jabar b. 'Abdullah that the Holy Prophet (peace and blessings of Allah be upon him) said :

"One who says, as he hears the call (for prayer) : Allah !

The Lord of this perfect call, and of the prayer established, bestow upon Muhammad *wasilah* and *fadilah* (dignity) and raise him on the blessed seat that Thou hath promised to him, my intercession will be lawful for him on the Day of Resurrection."

In Muslim, it has been transmitted on the authority of 'Abdullah b. 'Amr that the Holy Prophet (peace and blessings of Allah be upon him) said :

"As you hear the call of the announcer for the prayer, repeat what he says and then invoke blessings upon me, for verily he who invokes blessings on me once, Allah bestows blessings on him for ten times. Beg of Allah *wasilah* for me ; it is a rank of the Paradise which only a bondman amongst the bondmen deserves. I hope that I will be that bondman. So, he who begs of Allah *wasilah* for me, my intercession will become lawful for him."

The begging of wasilah for the Holy Prophet (peace and blessings of Allah be upon him) by the Ummah tantamounts to be the prayer for him. This is what the intercession connotes. It is why the reward has been promised for a righteous action. Thus Allah bestows blessings on him who invokes blessings on the Holy Prophet (peace and blessings of Allah be upon him). And the Holy Prophet (peace and blessings of Allah be upon him) intercedes for one who begs of Allah *wasilah* (an exalted rank) for him, which includes his intercession. In this way, the blind man sought his intercession and the Holy Prophet (peace and blessings of Allah be upon him) commanded him to invocate Allah for the grant of this intercession. This gives an idea of intercession within intercession. Therefore, the blind man said : "Allah, grant his intercession for me and grant my intercession for him."

On this occasion the acceptance of the prayer of the Holy Prophet (peace and blessings of Allah be upon him), implies his dignity in the sight of Allah. Therefore, this event been accounted as one of the signs and arguments of the Prophethood. Further, this prayer of his is just like his intercession for the

creature on the Day of Resurrection. Accordingly, he who seeks the prayer has been ordained to pray : "So, grant his intercession for me and grant my intercession for him." He has not been instructed to say : And grant my intercession for my own self. For none has reported these words but with this grotesque chain of transmission, whereas the words "and grant my intercession for him" have been reported on the authority of Shu'bah by two eminent persons of the status of 'Uthman b. 'Umar and Rauh b. 'Abadah. Shu'bah is the most dignified scholar of all the narrators of this tradition. Three traditionists Tirmidhi, Nisa'i, and Ibn Majah have transmitted this tradition with the chain of transmission comprising 'Uthman b. 'Umar, Shu'bah.

Tirmidhi has transmitted it on the authority of Mahmud b. Ghailan, 'Uthman b. 'Umar and Shu'bah.

Ibn Majah has transmitted it on the authority of Ahmad b. Yasar and 'Uthman b. 'Umar.

Ahmad has transmitted in his Musnad on the authority of Rauh b. 'Abadah who reported from Shu'bah. All these traditionists are renowned preservers of the words of the traditions. Take for granted, the words "and grant my intercession for my own self" have been rigidly preserved, it will connote that the blind man prayed to Allah that he himself might be an intercession for his own self along with the prayer of the Holy Prophet (peace and blessings of Allah be upon him). Had the Holy Prophet (peace and blessings of Allah be upon him) not prayed for him, the blind man would have been simply a suppliant like other people.

This prayer cannot apparently be termed as intercession, for intercession can be conceived of only when there are two persons, one making intercession for the other. In contrast to this, if a single person prays for himself, his prayer will not be taken as intercession.

There is a number of reasons for the addition in the above tradition. The narrator has reported it with the exclusion of

other narrators who were greater and more competent in retaining the traditions than he. The traditionists have not taken this addition into consideration and have expressed doubts about its wording. It has been proved that its narrator reports from Rauh b. 'Abadah *munkar* traditions. All these facts are sufficient to render the truthfulness of this tradition as doubtful and it cannot provide an argument in religion. The wording of a tradition reported by a Companion of the Holy Prophet (peace and blessings of Allah be upon him) is only dependable and not the sense derived by him from a tradition, particularly when the wording opposes what has been comprehended by him. A person who utters the words "Allah grant his intercession for me and grant my intercession for him", when the Holy Prophet (peace and blessings of Allah be upon him) is not praying for him, utters something meaningless Further, 'Uthman b. Hanif did not advise him to beg something of the Holy Prophet (peace and blessings of Allah be upon him) ; nor did he exhort him to pray : Grant his (the Prophet's) intercession for me. Also, he did not teach him the complete prayer, but only a portion of it. Since there is no intercession or something having the similarity with intercession, on the part of the Holy Prophet (peace and blessings of Allah be upon him), if a person, after his departure from this world, prays "grant his intercession in my favour" he makes a meaningless utterance, which 'Uthman has not exhorted. Even, he has not instructed to make the prayer having the sanction of the tradition of the Holy Prophet (peace and blessings of Allah be upon him). What has been instructed by him is supported by no authority of the Holy Prophet (peace and blessings of Allah be upon him).

There is no gainsaying the fact that what has been reported on the authority of one single companion of the Holy Prophet (peace and blessings of Allah be upon him) cannot provide any ground in matters of Shari'ah. Such traditions carry no weight in the excellence of rituals of worships, in permissible and obligatory deeds and in prohibitions, unless these are supplemented by the companions other than he and these are consistent with the proved sayings of the Holy Prophet (peace and

blessings of Allah be upon him). In the above case, the deed of a particular companion cannot rank as the practice of the Holy Prophet (peace and blessings of Allah be upon him) and observance of such practice is not incumbent upon the Muslims. At the most, what is proved by it is that one can make juristic deductions with the help of such individual deed of the Companions of the Holy Prophet (peace and blessings of Allah be upon him). It is an admitted principle of Shari'ah that cases in which some controversial viewpoint finds way, should be referred to Allah and His Messenger (peace and blessings of Allah be upon him).

The Practice of Individual Companion does not Rank as Sunnah

The religious record is replete with such precedents. As for an illustration, Hadrat 'Umar (may Allah be pleased with him) used to put water into his eyes during ablution ; he took fresh water to wipe his ears. Hadrat Abu Huraira (may Allah be pleased with him) used to wash his hands up to his arms while performing ablution and used to say : One who can prolong his forehead, should do that. It is also reported that he wiped his neck and said : It is the place where a chain will be put.

No doubt a section of the scholars has declared the observance of the practice of both these Companions, but the other section has opposed their practice for the reason that all the Companions of the Holy Prophet (peace and blessings of Allah be upon him) have not performed ablution in this manner. Further, the ablution as ascertained in Muslim and Bukkari is quite different. It does not include to take fresh water for ear, to wash hands and feet above the elbows and ankles and to wipe the neck. Also, the Holy Prophet (peace and blessings of Allah be upon him) did not say : He who can prolong his forehead should do that. This is the saying of Hadrat Abu Huraira (may Allah be pleased with him) which has appeared in certain traditions. The Holy Prophet (peace and blessings of Allah be upon him) did not but said :

> "You will come on the Day of Resurrection like the horses with white ankles glowing with the signs of ablution."

The Holy Prophet (peace and blessings of Allah be upon him) would perform ablution and wash his hands and feet up to arms and legs. It is not correct to think, on the basis of Abu Haraira's saying من استطاع ان يطيل غرته فليفعل that washing arms is to prolong غره, for غره implies the whiteness of face and not of hands and feet. The word تحجيله is specific with the whiteness of hands and feet. Further, the extending of غره is not possible in case of face, for whole of it is washed. The head is not washed, and if it is washed, there is no غره . تحجله is not a plausible deed ; it, rather, disfigures the shape.

In the similar way, Hadrat Ibn 'Umar (may Allah be pleased with him) used to follow the course adopted by the Holy Prophet (peace and blessings of Allah be upon him) during the journey and stayed at a place where the Holy Prophet (peace and blessings of Allah be upon him) halted and used to perform ablution where he saw the Holy Prophet performing ablution. He watered the same tree with the surplus water, as the Holy Prophet (peace and blessings of Allah be upon him) did. A section of the learned scholars has held these deeds as plausible, but the majority of them has not held them so. The eminent Companions of the Holy Prophet (peace and blessings of Allah be upon him) viz : Abu Bakr, 'Umar, 'Uthman, 'Ali Ibn Mas'ud, Ma'adh b. Jabal etc. (may Allah be pleased with all of them) have not acted upon these practices of the Holy Prophet (peace and blessings of Allah be upon him) as did Hadrat Ibn 'Umar (may Allah be pleased with him). Had these eminent Companions held these deeds as plausible, they would have performed them, for they were much anxious to obey and follow the Holy Prophet (peace and blessings of Allah be upon him).

Observance of Sunnah

The obedience of the Holy Prophet (peace and blessings of Allah be upon him) means to act according to what he did and for the reason for which he did an act. Thus, if he did something as an act of worship, we too should do that in the same sense. If he has specified some place and time for

an act of worship, we also should act accordingly. For instance, performing a circuit has been specified around the Ka'ba only ; caressing is particular with the Black Stone ; observing prayer after the seat of Ibrahim ; chosing to observe prayer beside the pillars of the mosque of the Holy Prophet (peace and blessings of Allah be upon him) in Medina ; climbing on the Safa' and Marwah (mountains) and prayer to and remembrance of Allah there and visit to 'Arafat and Muzdalfah——all these acts of worship have been specified for certain places.

But an act that the Holy Prophet (peace and blessings of Allah be upon him) did merely by way of chance and not with any will and purpose behind it, does not become incumbent upon the Ummah. For instance, he stayed at a certain place and observed prayer there. Obviously, he did not observe prayer at that place to indicate that observing prayer at that particular place was more excellent. It was simply a chance that he stayed there and observed the prayer. Therefore, if we specify this place to have a stay there during journey and to observe prayer, we will not be following the sunnah of the Holy Prophet (peace and blessings of Allah be upon him) ; rather our action will constitute an innovation from which Hadrat 'Umar b. Khattab (may Allah be pleased with him) has prohibited the believers.

In a tradition transmitted on an authentic chain of transmission comprising Shu'bah, Sulaiman at-Taimi, Ma'rur b. Suwaid, it has been reported ; 'Umar b. Al-Khattab (may Allah be pleased with him) was on a journey. He observed the dawn prayer, then passed by a place. His companions came to him saying : The Holy Prophet (peace and blessings of Allah be upon him) observed prayer at that place. Upon this, 'Umar (may Allah be pleased with him) said : Indeed the People of the Scripture were ruined, for they took the signs of their prophets as synagogues and temples. He who has to observe prayer, should observe it or should proceed on."

The Holy Prophet (peace and blessings of Allah be upon

him) did not specify that place for prayer. He had stayed at that place and, therefore, had observed prayer there. Therefore, Hadrat 'Umar (may Allah be pleased with him) maintained that the observing of the outward form of an action and ignoring the purpose and intention behind that action, is in no way the observance of Sunnah. On the contrary, this specifying of a particular place for prayer constitutes an innovation due to which the People of the Scripture were totally annihilated. The Muslims have been prohibited to have resemblance with them in this matter. One who does these acts has resemblance with the Holy Prophet (peace and blessings of Allah be upon him) in an outward form of the action, but he has a resemblance with the Jews and the Christians in the intention and purpose of the action which is governed by the heart.

This forms a fundamental principle of Shari'ah, for the observance of Sunnah is more valuable than the observance of the outward form of an action. It is why, the Jalsah (sitting posture) observed by the Holy Prophet (peace and blessings of Allah be upon him) between the two prostrations, created doubts among a number of scholars whether he had observed this Jalsah as a plausible thing or it was observed as a matter of expediency. Thus, there arose a controversy among them on this issue. Similarly, when the Holy Prophet (peace and blessings of Allah be upon him) stayed at the place where the Satan is stoned after leaving Mina, a confusion arose whether he did this act for the reason that it was more excellent to leave Mina or he did this act to establish it as a Sunnah. This created a controversy among the scholars.

This category of deeds includes the placing of hand by Ibn 'Umar (may Allah be pleased with him) on the sitting place of the Holy Prophet (peace and blessings of Allah be upon him) and *Ta'rif** by Ibn 'Abbas in Basrah and in Kufah by Amr b. Harith. Since these acts have not been performed by the Companions of the Holy Prophet and the Holy Prophet (peace and blessings of Allah be upon him) has not prescribed them as a matter of Shari'ah, they cannot be held as the palusible

*Pronouncing takbirs (i.e. Allah is the Greatest) on the night of Eid.

practices. What can be said at the most is that the companions of the Holy Prophet have made deduction in this matter ; or that the Companions have not scolded those who did these acts, for these are the acts in which deduction (ijtihad) has been permitted ; this had not been allowed for the reason that these acts were plausible (mustahab) Sunnah prescribed by the Holy Prophet (peace and blessings of Allah be upon him) for his Ummah.

In such and similar other cases, the learned scholars have sometime disapproved these acts and at other time they have permitted ijtihad (justice deductions), and have permitted people to act upon them, provided they do not rank these acts as the tradition (Sunnah) of the Holy Prophet (peace and blessings of Allah be upon him). No scholar of the Prophetic traditions can hold that this sort of practice has been prescribed for the Muslims as obligatory. This can be said only when the Holy Prophet (peace and blessings of Allah be upon him) himself has prescribed a particular practice as incumbent upon the Muslims. No person other than the Holy Prophet (peace and blessings of Allah be upon him) has the prerogative to declare a thing as a tenet of Shari'ah and a Sunnah. As for the practices of the righteous Caliphs of the Holy Prophet (peace and blessings of Allah be upon him), they were derived from the Sunan (traditions) of the Holy Prophet (peace and blessings of Allah be upon him) and, therefore, rank as the sunan of the Holy Prophet (peace and blessings of Allah be upon him). Only that is obligatory which has been declared as obligatory by the Holy Prophet (peace and blessings of Allah be upon him) ; only that is forbidden that has been forbidden by him ; only that is plausible that has been declared as plausible by him ; only that is *makruh* (abhorable) and *mubah* (permissible) that has been declared so by him.

Similar is the case of permissible things (*mubahat*). Hadrat Talhah (may Allah be pleased with him) held it lawful to take a hailstone. Hadrat Hudhaifa (may Allah be pleased with him) maintained that the time of Sahri was till the appearance of the streak of glow before the sunshine and till the people

shouted that it was daylight. The other Companions of the Holy Prophet (peace and blessings of Allah be upon him) did not hold this view and, therefore, the matter is required to be referred to the Qur'an and Sunnah.

Similarly, we may consider the *makruh* (abhorable) and *haram* (forbidden) things. Hadrat 'Umar and his son 'Abdullah (may Allah be pleased with them) have declared the application of perfume before taking the circuit around the Sacred House (Ka'bah) as *makruh* (disapproved). Some other Companions have disapproved the abrogation of the intention of pilgrimage and thereafter the performance of 'Umrah, or the performance of 'Umrah in itself. He has prescribed the distance of the journey which justifies the reduction in prayer and has told that the prayer cannot be reduced within the prescribed distance ; or he has made a verdict that fast is not lawful during the journey. Similarly, Hadrat Salman Farsi says : Spittal is unclean. Ibn 'Umar says : It is not lawful to take a *Kitabiah* (Christian or Jewish woman) into one's wedlock. Hadrat Mu'adh and Mu'awiyah say : A Muslim is an heir to a non-believer. Hadrat 'Umar and Ibn Mu'adh have prohibited a polluted person (*junubi*) to perform token ablution (*tayammum*). Hadrat 'Ali, Zaid and Ibn 'Umar say regarding a *mufawwadah* (a woman given in marriage without receiving a dowry) : The woman has no claim for the nuptial gift after the death of his spouse. Hadrat 'Ali and Ibn 'Abbas remark regarding a pregnant woman : She should count two periods. Hadrat Ibn 'Umar says : The moment the *mahrim* passes away, he loses his *ihram* (relationship) and he should be treated as a non-mahram (non-relative) is treated. Further, Ibn 'Umar holds : Ishtarat is not lawful in pilgrimage.

In the above problems, the Companions of the Holy Prophet (peace and blessing of Allah be upon him) are at variance with one another. If such a situation arises, we must refer our disputes to Allah and His Prophet.

The problems of this nature are very numerous, but these judgements cannot be treated as a part of Shari'ah for the

Ummah, for the Shari'ah is that which the Holy Prophet (peace and blessings of Allah be upon him) has prescribed as Shari'ah.

The Status of the Saying of a Companion

Some of the scholars hold that the saying of a companion provides a sufficient argument in Shari'ah. This is true only when the saying of a Companion is not in conflict with the sayings of the other Companions and is not repugnant to the postulates (*nass*) of the Shari'ah. The silence of the Companions in a particular matter is also regarded significant. Take for granted, an action became public, but the Companions of the Holy Prophet (peace and blessings of Allah be upon him) did not object to that action but observed silence over it. It would be considered that they had not contradicted it, and this might be called "consensus of recognition" (Ijma'-i-Iqrari). It cannot be conceived of the revered Companions that they ignored an unlawful action without subjecting it to criticism. On the contrary, if an action has not gained publicity and no view hostile to it is available, the action cannot provide any ground in Shari'ah as unanimously agreed by all the scholars. When it cannot be ascertained whether an action has been opposed or not, we should treat it as it is, and should not stress upon a particular aspect thereof. In case the Sunnah of the Holy Prophet (peace and blessings of Allah be upon him) is in opposition to it, the argument (hujjat) will be founded on his Sunnah and not on the saying or action hostile to the Sunnah.

If the principle alluded to above has been acknowledged as true by all the scholars, then take for granted that the truthfulness of the tradition reported by 'Uthman b. Hanif and other Companions is established, according to which he has declared it lawful and plausible to seek the Holy Prophet's mediation (*Wasilah*) after his demise—no matter whether the Holy Prophet (peace and blessings of Allah be upon him) prays and intercedes for him or not - his statement cannot provide any argument in Shari'ah, for we know that Hadrat 'Umar (may Allah be pleased with him) and other eminent

scholars did not hold this view ; rather they held it unlawful to seek the Holy Prophet's mediation (*Wasilah*) after his departure. The practice of the Companions in this context was to seek the Holy Prophet's mediation (*Wasilah*) for the rain through his prayer during his lifetime. But as he departed this worldly abode, they did not seek his mediation. On the contrary, the famous and authentic prayer which Hadrat 'Umar (may Allah be pleased with him) made on the eve of the famine during the "year of destruction" before the Emigrants and the Helpers, reads as follows :

> "Allah ! As we suffered from dearth, we sought *Wasilah* (mediation) to Thee by Our Prophet. So Thou showered water on us ; and (now) we seek mediation *Wasilah* with Thee through the uncle of Our Prophet. So confer water on us."

All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) observed silence over this prayer and, despite it gained publicity among the masses, was not objected to by any one. This prayer is, therefore, an express example of the "consensus of acknowledgement" (*Ijma'-i-Iqrari*) : A similar prayer was also made by Hadrat Mu'awiyah during the days of his Caliphate during begging rain of Allah. Had it been lawful to seek the Holy Prophet's mediation (*Wasilah*) after his demise, the revered Companions would have objected to the seeking of mediation (*Wasilah*) of Hadrat 'Abbas b. 'Abdul Muttalib and Yazid b. Al-Aswad ignoring the Holy Prophet (peace and blessings of Allah be upon him) who is the most excellent and dignified of all the creatures, and his *Wasilah* is the greatest of all mankind. But since none of them has said this, and we know that they sought his mediation (*Wasilah*) through his prayer and intercession, and, after his departure from the worldly abode, they sought *Wasilah* through the prayer and intercession of other personages, it goes to prove that the mediation (*Wasilah*) that they held as lawful was the *Wasilah* through the prayer and not through the person of a man.

As for the tradition concerning the blind man, it provides

an argument to Hadrat 'Umar (may Allah be pleased with him) and the other Companions, for the blind man was exhorted to seek mediation (*Wasilah*) through the Holy Prophet's prayer and intercession and not through his person in particular. But, suppose, a companion has exhorted any one to seek mediation (*Wasilah*) through the person of the Holy Prophet (peace and blessings of Allah be upon him) and not through his intercession, and has instructed to recite only a portion of the prayer instead of the complete prescribed prayer, in this case even, it will be affirmed that the action of Hadrat 'Umar (may Allah be pleased with him) was in concord with the Sunnah of the Holy Prophet and the action of the companion is repugnant to the Sunnah. Further, the tradition reported by him goes against his own self.

The exact knowledge rests with Allah.

CHAPTER III

THE THIRD KIND OF WASILAH

As for the third kind of *Wasilah* (mediation), no eminent scholar has recorded any saying of the Holy Prophet (peace and blessings of Allah be upon him) in its support, from which the learned scholars may derive arguments, as already discussed in detail in the preceding pages. This kind of *Wasilah* (mediation) aims at adjuring Allah, the Exalted and Dignified, by the Divine Prophets and the righteous personages or at conjuring by these personages themselves. No one has transmitted any saying of the Holy Prophet (peace and blessings of Allah be upon him) in support of either adjuring Allah or conjuring Him by the creatures. If we suppose that some scholars have held this kind of *Wasilah* as permissible, then we will have also to admit that a majority of the scholars has forbidden it. As previously discussed in detail, it is a controversial issue and should, therefore, be referred to Allah and His Hessenger (peace and blessings of Allah be upon him) like all other disputable matters. Like all other controversial matters, one should offer his arguments in support of this matter also and examine each argument. According to the consensus of opinion of all the Muslims, no one is to be subjected to punishment in this matter. On the contrary, the one who inflicts chastisement on this account, is a tyrant and ignorant. One who holds this kind of *Wasilah* as unlawful, does not say anything grotesque, for the majority of scholars hold it unlawful. One who denies this cult, cannot put forth any saying of the Holy Prophet (peace and blessings of Allah be upon him), in support of his view-point, the compliance of which may be considered obligatory, particularly, when it has been proved that it is not lawful to conjure Allah by the Divine Prophets and the righteous personages, as already elaborately dwelt upon. The scholars are

also in full agreement that it is not lawful for any one to vow a thing to others besides Allah—neither to a Prophet nor to any one else. If any one makes a vow to others than Allah, it constitutes polytheism and should not be fulfilled. In the same way, swearing by the Holy Qur'an and the creatures is not lawful and if one takes such an oath, it will not be valid, nor its violation will warrant for an expiation. Even if one takes an oath in the name of the Holy Prophet (peace and blessings of Allah be upon him), it will not be effective and its violation will require no expiation as unanimously agreed upon by all the scholars of the calibre of Imam Shafi'i, Abu Hanifah and Ahmad. They have rather forbidden people from making oaths of this nature. Thus, when it is not permissible for human beings to adjure any one by the creatures, then how can it be lawful for any one to adjure the Creator, Exalted be his Glory ?

As for conjuring the Holy Prophet (peace and blessings of Allah be upon him) without adjuring Allah by him, the majority of the scholars has prohibited it also. The authentic traditions of the Holy Prophet (peace and blessings of Allah be upon him) and those of his righteous Caliphs also lend support to this view. This type of Wasilah has been held unlawful for the reason that a person considers it a means for the nearness and obedience to Allah and holds it as a means of the acceptance of his prayer. The fact is that an act of this significance is either an obligatory or a plausible (mustahab) action and everything that is obligatory (wajib) or plausible (mustahab) in the worships and the prayers, should be prescribed by the Holy Prophet (peace and blessings of Allah be upon him) for his Ummah. When a thing has not been prescribed by him for his Ummah, it cannot have the status of an obligatory (wajib) or a plausible (mustahab) action and it cannot be a means for the nearness to Allah and obedience to Him ; nor can it prove to be a means for the acceptance of one's supplications. This point has been discussed upon elaborately in the preceding pages. One who affirms faith in this type of Wasilah is a misguided person and he practises an innovation—an evil innovation, for the authentic traditions of the Holy Prophet (peace and blessings of Allah be

upon him) and the practices of the righteous Caliphs succinctly prove that such prayers were held unlawful by them.

A Wasilah Having No Support

It has also become manifest that this type of Wasilah stands for praying to Allah through a means which does not warrant the acceptance of the prayer, viz. to conjure Allah by the Ka'bah, the Mount Sina (Tur), the Holy Chair (Kursi), the Sacred Mosque and by other creatures. It is known to all that it is not permissible in Shari'ah to conjure Allah by the creatures, just as it is not lawful in Shari'ah to adjure Allah by the creatures, rather it has been forbidden by the Shari,ah. Further, it is not permissible for any one to swear by the creature or to conjure Allah by the creature. Contrary to it, one should pray unto Allah by such means which may befit the acceptance of the prayer, as previously detailed. There are some precedents and sayings of the learned personages which lend support to the validity of this type of Wasilah, but everything reported from the Holy Prophet (peace and blessings of Allah be upon him) in this regard has not been proved to be authentic. Instead, all that has been reported in this connection is forged fabrications. Some scholars have, however, reported certain sayings and narrations, a portion of these is authentic and a portion of these is not proved to be true. For an instance, there is a tradition reported by Ahmad and Ibn Majah which embodies the wording "(I conjure Allah) by the right of those who make supplications, on Thee, and by the right of my walking." The complete narration reads thus :

"Ahmad reported from Waki' from Fudail b. Marzuq from 'Atiyyah from Abu Sa'id Khndri from the Holy Prophet (peace and blessings of Allah be upon him) who said : He who says, as he goes forth for the prayer, "Allah ! I conjure Thee by the right of those who supplicate on Thee, and by the right of my going forth, for, verily I do not go forth for evil, in arrogance, or for esteem or for reputation. I go forth for the fear of Thy wrath and for earning Thy pleasure. I pray unto Thee to save me from the

Hell-Fire and to admit me into the Paradise and to forgive my sins. Verily, there is none to forgive sins save Thee" seven thousand angels accompany him seeking forgiveness for him and Allah directs His Face towards him till he concludes his prayer."

This tradition is one of the traditions transmitted by 'Atiyyah Kufi, which is weak according to the consensus of opinion of the scholars. This tradition is also transmitted with another chain of transmission which too is weak. Further, the wording of this tradition provides no argument ; for the right of those who supplicate to Allah on Him is that He should respond to their supplications and the right of the worshippers on Allah is that He should reward them. The scholars are in full agreement that Allah has betaken this right upon Himself. This prayer is like the prayer made by three persons in a cave through their good deeds. One of them prayed to Allah in reference to the great good done by him to parents. The second one prayed to Him in reference to his perfect chastity against the obscence act. The third one prayed to Him in reference to the repayment of a great trust. They prayed in reference to their good deeds, for Allah has commanded these deeds and has promised to reward to those who perform them. This prayer is tantamount to one in the mouth of the believers :

"Our Lord ! Verily, we have heard the crier calling unto Faith : Believe ye in your Lord. So we believed. Our Lord ! Therefore, forgive us our sins, and emit from us our evil deeds, and make us die with the righteous."

(Al-Qur'an 3 : 193)

"Lo ! There was a section of My bondsmen who prayed : Our Lord ! We believe, therefore, forgive us and have mercy on us for Thou art best of all who show mercy."

(Al-Qur'an 23 : 19)

Again, Allah, the Exalted, says :

"Say : Shall I inform you of something better than that ?

For those who are God-conscious, are gardens with their Lord, beneath which the rivers flow, abiding therein for ever, and pure spouses and pleasure from Allah. And Allah is watchful of the bondsmen. Those who say : Our Lord ! Lo ! We believe. So forgive us our sins and guard us from the torment of Hell-Fire."

(Al-Qur'an 3 : 15-16)

Ibn Mas'ud (may Allah be pleased with him) prayed at dawn :

"Allah! Thou called me, and I responded (to Thy call). Thou commanded me and I obeyed. It is dawn. So forgive me."

Adjuring Allah

The fact in this regard is that adjuring Allah by the creature, or conjuring Him by the creature is either an obligatory (wajib) or a plausible act ; either it is forbidden (haram) or abhorable (makruh) or a permissible act which has neither been commanded nor has been forbidden. If an act is to be held as obligatory (wajib) or permissible, we will have to discriminate between one creature and the other and we will have to maintain that this type of Wasilah is through all or at least through some revered creatures. Thus, if one says that this Wasilah is lawful through all the creatures without any discrimination, it will be incumbent upon one to conjure Allah by all the creatures, viz. mankind, jinn, etc. Apparently, this view is not supported by any sane Muslim. If one holds that one should conjure Allah by only the revered creatures by whom Allah Himself has sworn, it will be necessary to recite all the following oaths in one's prayer :

"By the night enshrouding, and by the day resplendent, and by the male and the female."

(Al-Qur'an 92 : 1-3)

"By the sun and its brightness, and by the moon when it followeth it (sun), and by the day when it revealeth it (sun),

and by the night when it enshroudeth it (sun), and by the heaven and by Him who built it, and by the earth and by Him Who spread it, and by the soul and by Him Who perfected it."

(Al-Qur'an 91 : 1-7)

One should also adjure Allah by :

"...the stars which rise and set, and the night when it closes and the day when it breathes."

(Al-Qur'an 81 : 16-18)

"...those that winnow with a winnowing, and those that bear the burden (of the rain) ; and those that glide with ease (upon the sea) and those that distribute (blessings) by command"

(Al-Qur'an 51 : 1-4)

" the Mount, and a Scripture inscribed on fine parchment unrolled, and the house frequented, and the roof exalted and the sea kept filled."

(Al-Qur'an 52 : 1-6)

In short, one should adjure Allah by all the creatures of which Allah has taken an oath. Allah has sworn by these objects of creation merely because these are the Signs of His Might and Potence and are the manifestation of His Lordship, Divinity, Oneness, Knowledge, Might, Supreme Will, Mercy, Wisdom, Glory and Reverence. Thus Allah, the Glorified and Exalted, swears by these objects, because these are descriptive of His Own Dignity and Sovereignty. But, the postulates of the Qur'an and the Sunnah and eminent scholars, with full consensus of opinion, do not permit us to swear by these objects of His creation. On the contrary, a large number of scholars has reported to us with the full unanimity of opinion among the Companions of the Holy Prophet (peace and blessings of Allah be upon him) regarding the prohibition of swearing by the creatures. This swearing by the creatures rather constitutes polytheism which has sternly been prohibited. He who conjures Allah by these creatures, it will become necessary for him to conjure Allah by all the

creatures—the male and the female, the winds and clouds, stars, the sun and the moon, the day and night, the Fig and the Mount Sina'i, the land made safe (Mecca), the Sacred House (Ka'bah), Safa and Marwa mountains, 'Arafat, Muzdalfah and Mina (plains) etc. From this, it follows that one should conjure Allah by all those objects which have ever been worshipped besides Allah, viz., the Sun and the Moon, the Angels, Christ, 'Uzair

It is known to all that conjuring Allah by the creatures and adjuring them by others constitute one of the worst innovations ever introduced in the religion of Islam. The abominability of this innovation is manifest to all and sundry. It follows from the prayer of this nature that Allah should be adjured by all the spells and charms that are written in the amulets ; in such a case, it will rather be argued that if it is lawful to conjure or adjure Allah by such things, it is far excellent to conjure or adjure Him by His creatures. It will emulate from this principle that all these amulets, charms and oaths by which the jinn are adjured, should be deemed as permissible in Islam, but this belief amounts to infidelity and deviation from the religion of Islam and the religion of all the Divine Prophets (peace be upon them).

If a person says that he conjures and adjures Allah not by all the creatures but only by some dignified personalities, viz., the Prophets, as some people hold it lawful to conjure Allah by the Prophets and the righteous, the reply is that these particular creatures certainly may be the greatest and the most glorious of all the creatures, but all the creatures have one thing common that they should not be held rivals to Allah ; these creatures should not be worshipped, trusted in and feared ; one should not observe fast for them, prostrate before them, incline towards them and swear by them as the Holy Prophet (peace and blessings of Allah be upon him) has been reported in Bukhari to have said :

"One who has to swear should swear by Allah, or should observe silence."

Further, the Holy Prophet (peace and blessings of Allah be

upon him) says : "Do not swear but by Allah" ; and in Sunan he is reported to have said : "One who swears by others than Allah, indeed has committed (an act of polytheism. (ومن حلف بغير الله فقد اشرك). Thus the authentic postulates of the Shari'ah go to prove that it is not lawful for any one to swear by any creature ; this fundamental admits no exception, be it of the angels, the Prophets, the righteous, or of a particular Prophet or a saint.

No Exception in Polytheism

There is no exception in regard to poyltheism for the reason that all creatures rank equal in the sight of Allah. He does not discriminate between the lowly and the high personages and does not hold it lawful to ascribe divinity to a particular creature besides Allah and deny this divinity to other creatures.' The Holy Qur'an says :

"It does not behove any human being unto whom Allah hath given the scripture and wisdom and the Prophethood that he should afterwards have said unto mankind : Be servants of me instead of Allah ; (but what he said was) : Be ye faithful servants of the Lord by virtue of your constant teaching of the scripture and of your constant study thereof.

"And he commanded you not that ye should take the angels and the Prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah) ?"

(Al-Qur'an 3 : 79-80)

"Say ; Call on those (saints and angels) whom ye assume (to be gods) besides Him, yet they have no power to rid you of misfortune nor to change.

"Those unto whom ye cry, seek the way of approach to their Lord, which of them shall be the nearest ; they hope for His mercy and they fear His doom. Lo ! the doom of thy Lord is to be shunned."

(Al-Qur'an 17 : 56-56)

A section from amongst the past scholars (salf) says that some people used to invocate Christ, 'Uzair and angels. Upon this, Allah, the Exalted, observed that these were the personalites whom His bondmen invocated hoping for His mercy, just as you hope for merey fearing His torment and seeking nearness to Him as you do Allah, the Exalted says :

> "Those who obey Allah and His Messenger, and fears Him, and are conscious of Him, verily, those, they are successful."
> (Al-Qur'an 24 : 52)

It clearly lays down that obedience is reserved for Allah and His Messenger (peace and blessings of Allah be upon him). Thus one who obeys the Messenger of Allah, in fact, obeys Allah. It is also obvious that fear and dread is for Allah alone. He has not commanded to fear the creatures and show awe to Him. Allah, the Exalted, says :

> "How much more seemly had they been content with that which Allah and His Messenger had given them and had said : Allah sufficeth us. Allah will give us of His bounty, and also His Messenger. Unto Allah are we suppliant."
> (Al-Qur'an 9 : 59)

Further, He says :

> "So when Thou art relieved, still toil and service to please thy Lord."
> (Al-Qur'an 94 : 7-8)

These verses make it manifest that it was proper for them to be pleased with bounty bestowed upon them by Allah and His Messenger (peace and blessings of Allah be upon him) and to say :

> "Allah sufficeth us. Allah will give us of His bounty, and also His Messenger. Unto Allah are we suppliant."
> (Al-Qur'an 9 : 59)

This verse has a mention of the pleasure with the religion of Allah and His Messenger (peace and blessings of Allah be upon

him), for the Holy Prophet is an intermediary between Allah and us, through which we have come to have the knowledge of commandments and prohibitions, the lawful and the unlawful, the good tidings and warnings. Lawful (halal) is that which Allah and His Messenger (peace and blessings of Allah be upon him) have declared lawful and unlawful is that wnich has been declared so by Allah and His Messenger, and religion is only that which has been prescribed by Allah and His Messenger (peace and blessings of Allah be upon him). Allah, the Exalted, says :

> "Whatsoever giveth to you the Messenger, hold that fast. and whatsoever he forbiddeth you, abstain (from it)."
>
> (Al-Qur'an 59 : 8)

Thus, one should take possession of only that property that has been made lawful for one by Allah and His Messenger (peace and blessings for one by Allah be upon him). Further, one should be content with one's share that Allah and the Holy Prophet (peace and blessings of Allah be upon him) have apportioned for him out of the common property of fai, spoils of war and alms, for one's share is limited to that extent and, therefore, one should not demand in excess of one's due share. Allah, the Exalted, says : And they said : Allah sufficeth us. Allah has not included the name of His Prophet (peace and blessings of Allah be upon him) with Himself in this verse. The word "Hasb" appearing in the verse conveys the sense of "Kafi" (sufficient), and it is Allah alone Who is Kafi (sufficient) for the believing bondmen as Allah, the Exalted, says :

> "O Prophet ! Allah is sufficient for thee and those who follow thee of the believers."
>
> (Al-Qur'an 64)

That is to say, Allah alone is sufficient for the Holy Prophet (peace and blessings of Allah be upon him) and for his followers. This statement is authentic and valid and has been affirmed by the majority of the past scholare and their successors. This connotes that Allah is Kafi (Sufficient) for the Divine Messenger (peace and blessings of Allah be upon him) and his followers. Thus Allah is sufficient for every one who follows the Holy Prophet (peace and blessings of Allah be upon him). Allah

will be his Guide, Helper and Provident. Again, Allah, the Exalted, says :

> "Surely, Allah will give us of His bounty and His Messenger (also)." (Al-Qur'an 59)

This verse contains a mention of bestowment of Allah and His Messenger (peace and blessings of Allah be upon him), but the mention of word "bounty" appearing in between Allah and His Messenger (peace and blessings of Allah be upon him) has separated Allah from His Messenger. This style of expression has been employed to bring into prominence a subtle point that bounty (fadl) is vested in Allah alone, as He says : Surely Allah will give us of His bounty and His Messenger (سيو تيناالله من فضله و رسوله) and again He says : "Verily, unto Allah art we suppliants (اناالى الله راغبون)." Here, Allah has reserved supplication for Him alone with the exclusion of His Messenger (peace and blessings of Allah be upon him) and all other creatures.

From the above description, it will be obvious that Allah treats all the creatures as equal in this regard. He has not made it lawful for any one to adjure Him by any creature—be it a Prophet or an Angel—to repose trust in supplicating to and showing fear and awe to any of the creatures.

Allah, the Exalted, says :

> "Say (O Muhammad) : Call upon those whom ye set up besides Allah. They possess not an atom's weight either in heavens or the earth, nor have they any share in either, nor hath He an auxiliary among them. No intercession availeth with Him save for him whom He permitteth."
> (Al-Qur'an 34 - 22-23)

Here, Allah has warned people not to supplicate for anything to others besides Allah and has made it express that His creatures have no dominion like the Dominion of Allah ; nor do they have any share in His Sovereignty ; He has no helper and auxiliary from amongst the creatures. Thus He has severed all relations of human heart with creatures in regard to supplication, awe and fear, worship and succour, with the exception

of intercession which is duly recognised by Him. However, Allah, the Exalted says :

> "And no intercession availeth with Him save for him whom He permitteth."
>
> (Al-Qur'an 34 : 23)

According to the authentic traditions, on the Day of Resurz rection, the creatures will go for intercession to Adam, Noah, Abraham, Moses and Christ (peace be upon them). Every one of them will instruct them to go to the next prophet till people will come to Christ (peace be upon him) who will direct them to Hadrat Muhammad (peace and blessings of Allah be upon him) whose all lapses have been forgiven. The Holy Prophet (peace and blessings of Allah be upon him) said : So all the people will come to me. I will go to my Lord and on seeing Him, I shall fall in prostration before Him and hymn His praise which is not taught to me at present and will be taught on the Day of Resurrection. The Lord will ask me : Raise your head ; say and it will be responded to ; beg of Me and it will be granted ; make intercession and it will be accepted. The Holy Prophet (peace and blessings of Allah be upon him) said : A limit will be prescribed for me and I will admit people in Paradise up to that limit.

This tradition shows that Prophet Christ (peace be upon him) will consider Prophet Muhammad (peace and blessings of Allah be upon him) as the right intercessor, for he is a bondman whose all omissions have been forgiven. The Holy Prophet Muhammad (peace and blessings of Allah be upon him), who is the servant and the Messenger of Allah, despite the fact that he is most excellent of all the creatures, the most dignified intercessor and the greatest personality in the sight of Allah, has himself, in unambiguous terms, stated that he will prostrate before his Lord, hymn His praise and eulogy, but will not make intercession until he is granted permission for it by his Lord and he is asked : Raise you head, beg and it will be granted ; make intercession and it will be accepted. Then he further elucidated his position that a limit will be prescribed for him by Allah and he will admit people into the Paradise up to that limit. It

emulates from this that even the intercession by the Holy Prophet (peace and blessings of Allah be upon him) is subject to the Power and Will of Allah. Nobody can utter a single word without the consent, pleasure and permission of Allah ; for the most revered intercessor, the most dignified of all creatures is one who is given precedence over and is chosen out of all the creatures for his perfection in worship, service, obedience and inclination and for his unconditional submission to His likings and dislikings and His pleasure.

When the commands in regard to swearing by others than Allah, making supplications and having inclination to them and showing fear and awe to them, are general for all the creatures, it will not be lawful to swear by any creature, to fear and trust in it, however dignified and excellent it may be. If the Divine Prophets and the angels do not deserve these acts, how can the saints and the righteous personages merit them.

In short, if conjuring Allah by the creatures by whom Allah has sworn and to whom Allah has given preference, is lawful, it will be lawful in reference to all of them, and if it is unlawful, it will be unlawful in reference to all of them. It is wrong to discriminate between the creatures—to conjure Allah by some of the creatures and not to conjure Allah by the others. This discrimination sounds like the discrimination between the creatures made in order to adjure Allah by some creatures and not to adjure Allah by the others. Both these discriminations are baseless and wrong. In the similar way, if we discriminate between the creatures that swearing by the creatures, in whom the affirmation of faith is obligatory and praying unto Allah through them is lawful and that swearing by the creatures, in whom the affirmation of faith is not obligatory, and praying unto Allah through their mediation is not lawful, in this regard, too, it will be asserted whether you will swear by the angels, the Prophets, Munkir, Nakir (two angels who visit the deceased in the grave) and the houris and young slaves *(ghilman)* of the Paradise and whether you will pray unto Allah through their mediation, for it is obligatory to affirm faith in them, rather in all the things of which Allah's Messenger (peace and

blessings of Allah be upon him) has informed us.

No such discrimination is permissible either in conjuring or in adjuring Allah. All such discriminations are prohibited as elucidated by the scholars.

Discussion on the Verse concerning Istiftah

As far as the Qu'anic verse : Though they were asking for a signal triumph over those who disbelived (2 : 89), its elaboration runs like this that the Jews used to say to the polytheists that soon Allah would raise a prophet who would fight against you and they too would join hands with the Prophet in the fight. It does not mean that they adjured Allah by the Holy Prophet (peace and blessings of Allah be upon him) or conjured Allah by him. They simply prayed : Allah : Send this unlettered prophet that we may follow him and fight along with him against the polytheists. Only this tradition is held true by the commentators and the Holy Qur'an also lends support to this fact. The word "*istiftah*" implies *istansar*, i.e., to seek succour and triumph. By seeking help and triumph they meant that the Holy Prophet (peace and blessings of Allah be upon him) be raised so that they might fight against them along with him. Thus they used to seek help in this way. It did not mean to conjure and adjure Allah by them. Otherwise, they would have triumphed as and when they had conjured and adjured Allah by him, whereas the factual position contradicts it. Rather, when Allah raised the Holy Prophet (peace and blessings of Allah be upon him), only those who affirmed faith in him and sided with him in Jihad, subjugated their enemies and were crowned with triumph.

The statement of some commentators of the Qur'an, that the Jews adjured Allah by the Holy Prophet (peace and blessings of Allah be upon him) and conjured Him by him, is very novel and is in contradication of the numerous and famous traditions some of which have already been mentioned in connection with the "*Dala'il-i-Nubuwwat*" (Arguments on the Prophethood) and *Kitab-ul-Isti'anah*" (The book on seeking succour). The books

on the history and the commentary of the Qur'an too are replete with such traditions. Hardat Abu al-'Aliyah (may Allah be pleased with him) reports the Jews as saying while seeking triumph over the polytheists through the mediation of the Holy Prophet (peace and blessings of Allah be upon him) :

> "Allah : Raise this Prophet whom we find mentioned in our books, till we overcome through him over the polytheists and slay them."

But, when Allah raised the Holy Prophet (peace and blessings of Allah be upon him) and they observed that he was not raised from amongst them, they disbelieved in him out of jealousy against the Arabs while they knew that he was the Messenger of Allah (peace and blessings of Allah be upon him). Upon this, the verse was revealed :

> "And when there came unto them that which they knew (to be the Truth), they disbelieved therein. Verily, Allah's curse is on the disbelievers."
>
> (Al-Qur'an 2 : 89)

It is reported by Muhammad b. Ishaque on the authority of 'Asim b. 'Umar b. Qatadah Al-Ansari who reported some of his people as saying :

> "The thing besides Allah's mercy and guidance which pursuaded us to embrace Islam is that which we heard from the learned Jews. We practised polytheism and worshipped the idols whereas the Jews were more learned than we and there prevailed a persistent hostility between them and us. Whenever we defeated and subjugated them they said to us, "Beware ! The time is drawing near when a prophet will be raised, we will slay you like 'Ad and Thamud people with his help." We often heard them saying this. So, as Allah raised Hadrat Muhammad as His Prophet who invited us to Allah we immediately responded to his call, for we had come to learn that Jews threatened us with the advent of this very Prophet. Thus we excelled them in embracing Faith and testing its flavour. On the other hand, the Jews

disbelieved in him and following the verses of Surah Al-Baqarah were revealed in this context :

"And when came unto them a Scripture from Allah confirming that which is with him—though before that they were asking for a signal triumph, over those who disbelieved and when there came unto them that which they knew (to be the Truth) they disbelieved therein. And the curse of Allah is upon the disbelievers."

(Al-Qur'an 2 : 89)

Moreover, Ibn Abi Hatim, who has compiled the sayings of the past commentators of the Qur'an has not mentioned anything save this tradition. None of the predecessors (*Aslaf*) has reported anything which may indicate that the Jews used to conjure Allah by the Holy Prophet (peace and blessings of Allah be upon him). On the contrary, all of them are of the opinion that they used to say to the polytheists or pray to Allah to send the promised Prophet very soon. Accordingly, Ibn Abi Hatim on the authority of Abu Razin and Duhak has reported Hadrat Ibn 'Abbas saying regarding the verse 'though before that they used to ask for triumph over the polytheists'' that they used to seek help over the disbelievers. They used to say, "We shall support and help Hadrat Muhammad against the polytheists". But they were, as a matter of fact, telling lies and they extended no help to him. It is also reported by Mu'ammar an Qatadah, in interpretation of the verse "though before that they asked for triumph over the disbelievers", has maintained that the Jews used to say, "Very soon, the promised Prophet would appear ; but "as came unto them that which they knew, they disbelieved in it."

Further a version of Ibn 'Abbas has been transmitted by Ibn Ishaque, on the authority of Muhammad Ibn Abi Muhammad and Ikramah or Sa'id b. Jubair. As per this version the Jews used to seek triumph over Aus and Khizraj (tribes) by the Holy Prophet (peace and blessings of Allah be upon him) before his advent. But as Allah raised him from amongst the Arabs, they disbelieved in him and denied what

they used to say about him. Upon this, Ma'adh b. Jabal, Bushar b. Al-Basra' b. Ma'rur and Dawud b. Salamah said : "O Jews! Fear Allah and embrance Islam. Verily, you used to seek triumph over us with Muhammad (peace and blessings of Allah be upon him) while we were polytheists. You used to give us tidings of his advent and describe his distinctive signs. Hearing this, Salam b. Mushkam, the brothers of Bani Nadir said, "Muhammad has not brought anything which we recognise and he is not the Prophet whom we mentioned. It was on this that the Qur'anic verse (2 : 89) alluded to above was revealed.

Further, Abu Al-'Aliyah is reported to have said on the authority of Rabi' b. Anas : The Jews used to seek Allah's help by Muhammad (peace and blessings of Allah be upon him) over the polytheists of the Arabs praying : "Allah! Raise this (promised) Prophet whose mention is available in our books, till we chastise the polytheists and slay them. When Allah raised Muhammad (peace and blessings of Allah be upon him) as His Messenger and they observed that he was not from amongst them, they disbelieved in him out of jealousy with the Arabs, while they knew that he was the Messenger of Allah (peace and blessings of Allah be upon him). Upon this, Allah revealed this verse : 'So when came unto them that which they knew, they disbelieved in that and the curse of Allah is upon the disbelievers.'

According to the tradition reported by 'Abdul Malik b. Haroon b. 'Antarah from his father, from Sa'id b. Jubair, Ibn 'Abbas (may Allah be pleased with him) says that once the Jews of Khaibar fought against the people of Ghatfan (tribe). Whenever they had an encounter with their opponents, they suffered defeat. At last, they sought the refuge of Allah with this prayer :

> "Allah! We conjure Thee by Muhammad, the unlettered prophet, whom Thou promised to send for us in the last age to help us against them."

Whenever they made this supplication, the Jews forced the people of Ghatfan to retreat. But, as the Holy Prophet (peace and blessings of Allah be upon him) was raised for the guidance of mankind, they disbelieved in him. Allah, the Exalted, revealed the under-mentioned verse :

> "And before they used to seek triumph over those who disbelieved ; and when came unto them what they knew, they disbelieved therein."

Hakim has transmitted this tradition in his Mustadrik and has said : We have been forced by necessity to derive this tradition. This is one of the traditions on account of which Hakim has subjected them to criticism. 'Abdul Malik b. Haroon is one of the weakest narrators. The learned scholars hold him a person whose narrations are rejected, rather he is reported to be a great liar. The verdict of the scholars of the status Yahya b. Mu'in, etc., among the Muslim community regarding him, has already been discussed.

I said : And this hadith is one of the false traditions of 'Abdul Malik b. Harun who was a Shi'ite. Similar is the case with the other tradition transmitted on the authority of Abu Bakr as already mentioned and what makes this falsehood manifest is that the verse "And aforetime they used to seek victory over the non-believers", according to the consensus of all the commentators of the Qur'an and the historians, was revealed in connection with the Jews residing around Medina, like Banu Qainqa', Banu Qariza and Banu Nadir who were opponents of Aus and Khazraj (tribes) and with whom the Holy Prophet (peace and blessings of Allah be upon him) had entered into a covenant. As they infringed the covenant, he fought with them. First of all, he fought against Banu Qainqa' and then against Banu Nadir. It was in regard to them that Surah Al-Hashar was revealed. Last of all, the Holy Prophet (peace and blessings of Allah be upon him) fought against Banu Qariza in the year of the Battle of Trench. How then is it contended that this Surah was revealed in regard to the Jews of Khyber and Ghitfan ? It is a lie of an ignorant who does not know how to

forge a lie properly. What makes this lie manifest is that this verse has a mention that the Jews came out victorious over Ghitfan as they made this prayer. None except this forger of lie has transmitted the news of their victory. Had this event occurred, a large number of the authentic narrators would have reported that.

It should also be borne in mind that even if this tradition indicates the validity of making supplication through the Holy Prophet or adjuring Allah by him, it is not like that on which man can trust in commands of Shari'ah. The reason is that, firstly, it is not proved to be a true hadith and the Qur'anic verse contains nothing which has been made the basis of the argument. If it is proved to be true, it is not essential that it should set a precedent binding upon us. For example, Allah, the Exalted, has intimated us about the prostration made by the brothers of Hadrat Josef and by his parents. He has also told us that the people who were victorious had said about the people of cave : "We must make mosque over them" (18 : 21). On the contrary we have been forbidden to erect mosques on graves. The words of the verse only denote that the non-believers sought victory over those who had denied to accept the truth. But when that which they fully recognised was revealed to them, they denied it. This is similar to the words of Allah, the Exalted : "If you were wont to seek victory : lo, it has come to you." (8 : 19) *Istiftah* means to seek victory which connotes Divine succour. In this context, there exists a tradition that the Holy Prophet (peace and blessings of Allah be upon him) used to seek victory through the Muhajir (immigrant) needy people, i.e., he sought Divine succour through them ; through their prayers, as he has pointed out that :

> "Are you provided sustenance and you are helped due to the weak of you, their prayers, supplications and their sincerity ?"

The meaning of the verse is that they begged victory of Allah through the Apostle (peace and blessings of Allah be upon him) to be raised in the last age. They, in fact, prayed

that this Divine Apostle should immediately be sent to them so that they might win victory over their foes. It does not connote that they adjured Allah by him and begged and prayed through him. For this reason, Allah, the Exalted, has said :

> "And when came to them that which they recognised, they disbelieved in him. Thus the curse of Allah is upon the non-believers."

If the traditions of the Holy Prophet (peace and blessings of Allah be upon him) do not mean to convey the sense of this meaning, it is not lawful for any one to assume this verse to convey this sense having controversy, without any cogent argument ; for the verse contains no indication of this meaning. How, then, can the traditions of the Holy Prophet (peace and blessings of Allah be upon him) be available to support this meaning ?

The tradition that has been mentioned above about the Jews that they had won victory, is *Shadh* as explained above. This tradition does not rank among the reputed ones concerning this chapter. The Jews did not know that they had ever overcome the Arabs, but they were subjugated. They used to enter into a covenant with the Arabs and every group entered into the covenant with the other just as Banu Qariza had a covenant with Aus (tribe) and Banu Nadir had a covenant with Banu Khazraj. However, the Jews sought victory over the Arabs. They are not aware of this position but they know the reputed view which is derogatory to it. Allah, the Exalted, has intimated that which provides an argument for it. Allah, the Exalted, says :

> "Ignominy shall be their portion wheresoever they are found save (where they grasp) a Cable from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they were rebellious and used to transgress."
>
> (Al-Qar'an 3 : 112)

Since the Jews had been subjected to ignominy wherever they were except where they sought support from Allah or from other people, they themselves could never get victory over the Arabs or the non-Arabs. Before the advent of Islam, they used to fight with the help of their allied tribes. They were subjected to humiliation and ignominy since the advent of Holy Christ whom they belied. Allah, the Exalted, says :

> "(Recall the time) when Allah said ; O Jesus ! Lo ! I am recalling thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and appointing those who follow thee above those who disbelieve until the Day of Resurrection."
>
> (Al-Qur'an 3 : 55)

He further says :

> "O ye who believe ! Be helpers, just as Jesus of Mary said unto the disciples : Who are my helpers for Allah ? The disciples said : We are Allah's helpers. A section of the Children of Israel believed while a section thereof disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost."
>
> (Al-Qur'an 61 : 14)

They murdered Yahya, the son of Zakariyya and other Divine Apostls (peace be upon them). Allah, the Exalted, says :

> "And humiliation and debasement were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the Prophets without justification. That was for they disobeyed and transgressed (the limits set by Allah)."
>
> (Al-Qur'an 2 : 61)

The Companions of the Holy Prophet (peace and blessings of Allah be upon him) did not, neither in his lifetime nor after his demise, ever swear by his person. Instead they sought mediation with Allah by obedience of his Commandments and

by his intercession. How then can it be lawful to invocate the creatures and the deceased and to make supplications to the Divine Prophets and the angels ? Allah, the Exalted, says :

"Call upon those whom you assume (to be gods) besides Him. They have no power to rid you of misfortune nor to change. Those upon whom they call to seek the way of approach to their Lord, which of them shall be the nearest ; they hope for His mercy and fear His torment. Lo ! The doom of thy Lord is to be shunned."

(Al-Qur'an 17 : 56-57)

Some of the past scholars view that some nations used to invoke in their prayers the angels and the Prophets, like Jesus Christ and 'Uzair. So Allah forbade them from this. Allah tells them that they themselves seek Allah's mercy and fear His torment and seek nearness to Him and that they have no power to dispel or to change the misfortune and distress from those who invoke them. Allah, the Exalted, says :

"It does not behove any human being that Allah vouchsafe him the Book and Wisdom and the Prophethood and he should say unto mankind : Be servants of me instead of Allah, but (what he says is) : Be ye faithful servants of the Lord by virtue of your constant teaching of the Book and of your constant study thereof.

"And He commandeth you not that ye should take the angels and the Prophets as lords. Will He command you to disbelieve after ye have surrendered (to Allah)."

(Al-Qur'an 3 : 79-80)

It is for this reason that the Holy Prophet (peace and blessings of Allah be upon him) has forbidden the believers to take his grave as a place of worship or a place of festival. On his death-bed he said : "May Allah curse the Jews and the Christians. They took the graves of their Prophets as places of worship." He exhorted the believers to abstain from what they did. This tradition has been transmitted by Bukhari and Muslim. The Holy Prophet also prayed :

"Allah, turn not my grave into an idol to be worshipped. May the wrath of Allah increase for a people who took the graves of their Prophets as places of worship."

(Malik)

He further exhorted:

"Extol me not as the Christians extolled Jesus, the son of Mary. I am only a bondman (of Allah). So call (me as) : The bondman of Allah and His Messenger."

(Bukhari and Muslim)

He also said :

"Say not : What Allah wills as well as you. But (say) : What Allah wills and then (what) Muhammad wills."

Some one of the Arabs of the desert said to him : "What Allah as well as you will." On this, he observed : "Do you set me a rival of Allah? You should say : What Allah, the One, wills." Allah, the Exalted, has said :

"Say (O Prophet) : I have no power for myself as regard the benefit and misfortune save that which Allah wills. Had I the knowledge of the Unseen, I would have gathered much good and no distress would have afflicted me."

(Al-Qur'an 7 : 108)

He further says :

"Say (O Prophet) : I have no power to hurt or benefit myself"

(Al-Qur'an 10 : 49)

And He says :

"Verily, you are not to guide aright whomsoever you like, but it is Allah Who guideth aright whomsoever He wills."

(Al-Qur'an 28 : 56)

At another place, Allah says : "You have no power in any matter (128 : 3)". This is the real Monotheism although the Holy Prophet (peace and blessings of Allah be upon him) is the

noblest of the creatures and possesses the loftiest rank as compared with them in the sight of Allah.

Tabarani, in his Mu'jam Kabir, has reported that a hypocrite used to torture the believers. Hadrat Abu Bakr (may Allah be pleased with him) said : "Come on, we should seek the help of the Messenger of Allah against this hypocrite." On having heard this, the Holy Prophet (peace and blessings of Allah be upon him) said : "The refuge is not to be sought from me but it should be sought from Allah."* In Sahih Muslim it is narrated that five days before his demise, the Holy Prophet (peace and blessings of Allah be upon him) said : "Those who have preceded you, took the graves as places of worship. Beware, you should not take the graves as the places of worship. I do forbid you from this practice." Again in Sahih Muslim and other collections of the Prophetic traditions, the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said : "Sit not (in devotion) at graves nor say prayers directing your faces towards them." In the tradition reported by Abu Sa'id and Abu Huraira, as transmitted in Bukhari and Muslim and which has a number of other forms of transmission, the Holy Prophet (peace and blessings of Allah be upon him) is narrated to have said :

> "Set off not but towards three mosques : my mosque, the Holy Mosque and the al-Aqsa Mosque."

Imam Malik was asked about a person who had vowed to visit the sacred grave of the Holy Prophet (peace and blessings of Allah be upon him). He remarked : "If he has intended to visit the sacred grave of the Holy Prophet, he should not undertake the journey. However, if he intends to pay visit to his mosque, he should undertake the journey." Thereafter, he mentioned the hadith : "Undertaking journey is not permissible but towards three mosques." This hadith has also been mentioned by Qadi Isma'il in his Mabsut.

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*The isnad of this tradition is weak.

If a person swears by the creature, his vow will not be valid. This issue does not discriminate between the Prophets and the angels. Allah the Exalted has no one as His partner, neither the Prophets, nor other creatures. The Prophets have a right, some of the believers have a right over the others. Similarly, Allah has a right that people should worship Him and nothing should be associated with Him as already mentioned in the tradition of Mu'adh. The worship of Allah implies that people should worship Allah sincerely, they should repose trust in Him, incline towards Him and should not set rivals with Him, neither in love nor in fear nor in seeking help, as, in Bukhari and Muslim, the Holy Prophet is reported to have said: "He who died while he was invoking a rival besides Allah, entered in Hell-Fire." (من مات و هو يدعوا من دون الله دخل النار) The Holy Prophet (peace and blessings of Allah be upon him) was asked about the gravest sin. He said : "That you set something as rival of Allah whereas He has created that." It was said to him : "What Allah as well as you will." He remarked : "Do you set me rival with Allah ? Instead (say) : What Allah, the One, wills." Allah, the Exalted, has said :

> "Lo : Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will."
>
> (Al-Qur'an 4 : 48, 116)

At another place, Allah says :

> "Appoint not rivals with Allah while ye know."
>
> (Al-Qur'an 2 : 22)

And, He says :

> "Hold not two deities ; verily, He only is God, the One. So fear Me."
>
> (Al-Qur'an 16 : 15)

> "So worship Me."
>
> (Al-Qur'an 29 : 56)

Again, Allah, the Exalted, says :

"So when thou art relieved, still toil and strive to please thy Lord."

(Al-Qur'an 94 : 28)

Allah says in the *Fatihatul Kitab*, that is, the *Ummul-Kitab* : "These we worship and from Thee we seek help" (اياك نعبد و اياك نستعين).

Allah further says :

"Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only)—Those who believe are stauncher in their love for Allah."

(Al-Qur'an 2 : 165)

"And fear not mankind ; and fear Me (alone)."

(Al-Qur'an 5 : 44)

"Who delivered the Message of Allah and feared Him, and feared none save Allah."

(Al-Qur'an 33 : 39)

It was due to this that the polytheists would terrorize Hadrat Abraham, the friend of Allah (may peace be upon him). Allah, the Exalted, says :

"And his people argued with him. He said : Dispute ye with me concerning Allah when He hath guided me ? I fear not at all that which ye set besides Him unless my Lord willeth. My Lord includeth all things in His knowledge. Will ye not then remember ?

"How should I fear that which ye set besides Him, when ye fear not to set up besides Allah that for which He hath revealed unto you no warrant ? Which of the two factions hath more right to safety. (Answer me that) if ye have knowledge ?

"Those who believe and obscure not their belief by wrongdoing, theirs is safety ; and they are rightly guided."

(Al-Qur'an 82)

Polytheism : The gravest wrong (Zulm)

In Bukhari and Muslim, Hadrat Ibn Mas'ud (may Allah be pleased with him) is reported to have said : As the verse "those who believe and obscure not their belief by wrong-doing" was sent, the Companions of the Holy Prophet (peace and blessings of Allah be upon him) felt it very burdensome. They said : "Who of us does not do wrong ?" The Holy Prophet (peace and blessings of Allah be upon him) remarked : "Verily, this (zulm) is polytheism as a righteous bondman of Allah said : "O my son, associate naught with Allah ; indeed polytheism is the gravest wrong."

(Al-Qur'an 31 : 13)

Allah, the Exalted, says :

"Those who obey Allah and His Messenger and fear Allah and keep duty unto Him, it is they who are successful."

(Al-Qur'an 24 : 52)

Obedience has been ordained to both Allah and His Messenger for he who obeys the Messenger in fact obeys Allah. The fear and duty has been reserved exclusively for Allah, the One. Therefore, one should not fear any one except Allah and one should not keep one's duty to anyone except Allah. Allah, the Exalted, says :

"Fear not mankind, but fear Me and sell not My revelations for paltry price."

(Al-Qur'an 5 : 44)

"Fear them not, but fear Me if ye art believers."

(Al-Qur'an 3 : 175)

"Were they pleased with what Allah and His Messenger bestowed on them and had they said : Allah is Sufficient for us. Shortly Allah will bestow on us of His Bounty and His Messenger. Unto Allah are we suppliant."

(Al-Qur'an 9 : 59)

Allah has made a mention of the bounty of Allah and His Messenger at the beginning and at the end of His words as He says :

"And whatever the Messenger giveth you, accept it and from whatever he forbids you, leave that."

(Al-Qur'an 59 : 7)

This is despite the fact that Allah has reserved the bounty, the supplication for Himself alone. He is Sufficient for the people and has no associate with Him in this matter. Bukhari transmitted on the authority of Ibn 'Abbas (may Allah be pleased with him) in the interpretation of the verse "Allah is Sufficient for us and the Best Guardian", that he said : These words were uttered by Hadrat Abraham (peace be upon him) as he was flung into the fire and Hadrat Muhammad (peace and blessings of Allah be upon him) uttered these words as people said to him : Verily, the people have mustered against you. So fear them. But their faith increased and they said : Allah is Sufficient for us and the Best Guardian.

(Al-Qur'an 3 : 173)

Allah, the Exalted, says :

"O Prophet, Allah is Sufficient for thee and for those who obey thee of the believers."

(Al-Qur'an 8 : 64)

The meaning of this verse to the majority of the past and present scholars is that Allah, the One, is Sufficient for the Prophet and Sufficient for those who follow (the Prophet) of the believrs. This has been expounded in detail with unassailable arguments. This implies that the Divine Messengers (peace and blessings of Allah be upon them) are means of mediation between us and Allah as regards His Commandments and prohibition and His promise and warning. Thus lawful is only that which Allah and His Messenger have declared lawful and unlawful is that which Allah and His Messenger have made unlawful. Only that code of life (Din) is valid which has been prescribed by Allah and His Messenger.

Love for Allah and His Messenger

It is, therefore, incumbent upon us to love Allah and His Messenger, obey them and be pleased with them. Allah, the Exalted, says :

> "Allah and His Messenger are more deserving that they should be pleased with them, if they are believers."
>
> (Al-Qur'an 9 : 62)

> "Obey Allah and obey the Messenger."
>
> (Al-Qur'an 4 : 59)

> "He who obeys the Messenger, obeys in fact Allah."
>
> (Al-Qur'an 4 : 80)

> "Say : If your father, and your sons, and your brethren, and your wives and your tribe, and the wealth ye have acquired and the merchandise for which ye fear that there will be no sale, and the dwellings ye desire are dearer to you than Allah and His Messenger and striving in His way : then wait till Allah bringeth His Command to pass."
>
> (Al-Qur'an 9 : 24)

In Bukhari and Muslim, Hadrat Anas (may Allah be pleased with him) is reported to have said :

> "There are three (things). He who possesses them, tastes the sweetness of Faith : One unto whom Allah and His Messenger are dearer than anything else besides them ; he who loves a man ; he does love him but for Allah's sake ; he who dislikes to revert to infidelity after Allah has delivered him from it as he dislikes to be plunged into fire."

Allah, the Exalted, says :

> "Lo ! We have sent thee (O Muhammad) as a witness and a bearer of glad tidings and a warner ; that ye (mankind) may believe in Allah and His Messenger, and may honour Him, and may rever Him, and may glorify Him at early dawn and at the close of day."
>
> (Al-Qur'an 48 : 8-9)

Oneness of Allah

In this verse, the faith means the faith in Allah and His Messenger ; honour and reverence are meant for the Messenger. The reverence of the Messenger stands for help to him. The glorification at the early dawn and at the close of day is exclusively meant for Allah, the Alone and this glorification counts as worship.

Worship is exclusively meant for Allah, the One. One should not, therefore, offer prayer (Salat) save to Allah and should not observe fast but for Allah ; nor should one perform pilgrimage except toward Allah's House ; nor should one undertake journey but toward three mosques for the Prophets of Allah have built these mosques with the permission of Allah One should not offer vow but for Allah ; nor should one swear save by Allah ; nor should one invoke but Allah ; nor should one seek help but from Allah.

Allah has not made the animals, the vegetations, the rain, the clouds and other creatures which He has created, a mediation in their creation as He has made the Divine Messengers as a means of mediation in the delivery of the Divine Message. Instead He creates whatever He likes by means that He chooses. No creature can bring a thing into existence from nothingness. for it is very essential for one cause to cooperate and coordinate the other one and it is also very essential to remove all the impediments in the process of creation. This is such an uphill task as none but Allah has the power to accomplish. Thus, whatever Allah wills comes into existence and whatever He does not will, does not come into existence. But the apostleship is quite a different thing ; for the Divine Messenger is a means of the Divine Message to His bondsmen.

As regards planting the right guidance in the hearts of the mankind, it rests with Allah and not with the Messenger of Allah as Allah, the Exalted, has said :

> "Verily thou art not to guide whomsoever thou liketh, but Allah guideth whomsoever He wills."
>
> (Al-Qur'an 28 : 56)

"Even if thou (O Muhammad) desireth their right guidance, still Allah assuredly will not guide him who misleadeth."
(Al-Qur'an 16 : 37)

Similar is the case with the prayers, seeking forgiveness and intercession of the Divine Prophets (peace be upon them). These will benefit when these are made for the deserving persons. Otherwise, if the Prophet seeks forgiveness for the non-believers and the dissemblers, Allah will not forgive them. He says :

"Whether thou ask forgiveness for them or ask not forgiveness for them, Allah will not forgive them."
(Al-Qur'an 63 : 6)

As for the Divine Messengers, they made it manifest that they were an agency of mediation between us and Allah, the Mighty and Majestic, in regard to His Commandments and prohibitions and His promise and warning. It is, therefore, incumbent upon us to rely upon them in all matters of which they inform us and we must obey them in all things which they have enjoined upon us. It is imperative that we should testify all the Divine Prophets without making any discrimination between them. He who reviles any one of them is a non-believer and apostate whose bloodshed is lawful.

We have already discussed upon the Monotheism that is reserved exclusively for Allah. The Prophets are His creatures and they do not deserve what Allah, the Mighty and Majestic, deserves. One should not, therefore, ascribe divinity to them ; nor should one repose trust in them ; nor should one invoke them for help as one invokes Allah for help. One should not adjure Allah by them nor should one seek mediation with Allah by their persons. Instead, one should seek mediation by means of faith in them, love for them, obedience to them and their honour, reverence and by enmity with their enemies and by obeying their commandments and testifying the information given by them and by holding lawful what has been declared lawful by them and treating unlawful what they have made unlawful.

Tawassul is, therefore, of two types : First, one should hold his good deeds, as a means of acceptance of one's prayer and the grant of his request like the three persons who had sought refuge in a cave. They sought a means of approach to Allah through their good deeds so that Allah might grant their prayer and dispel their distress. The mention of this hadith has already been made. Second, one should hold his good deeds as a means of earning the reward of Allah, getting into Paradise and seeking His pleasure ; for the good deeds ordained by the Holy Prophet (peace and blessings of Allah be upon him) are the perfect means of the happiness of this world and the next world. This mediation (tawassul) resounds like the saying of the believers :

> "Our Lord ! Lo ! We have heard an announcer calling unto Faith : Believe ye in your Lord ! So we believed. Our Lord ! Therefore, forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous."
>
> (Al-Qur'an 3 : 193)

In this verse, they made a mention of their faith before their prayer. Similar to it is the episode of the believers related by Allah as thus :

> "Lo ! There was a party of My servants who said : Our Lord ! We believe, therefore forgive us and have mercy on us for Thou art Best of all who show mercy."
>
> (Al-Qur'an 23 : 109)

Such examples are in abundance.

Mediation Through Prophet's Prayer

Similar is the case with seeking mediation (tawassul) by means of the prayer and the intercession of the Holy Prophet (peace and blessings of Allah be upon him). This tawassul is of two forms : one, that one seeks his prayer and intercession and the Holy Prophet prays and intercedes in his favour just as one used to seek his prayer and intercession during

his lifetime and just as one would seek his prayer and intercession on the Day of Resurrection when people would come to Adam, Noah, Abraham, the friend of Allah, Moses, the interlocutor and Jesus Christ and subsequently to Prophet Muhammad (peace and blessings of Allah be upon him). They would seek intercession of the Holy Prophet. Second, one should, with his request to the Holy Peophet, pray unto Allah through the intercession and prayer of the Holy Prophet to accept his supplication as described in the tradition concerning a blind man which has already been mentioned. The blind man requested for the Holy Prophet's prayer and intercession and the Holy Prophet (peace and blessings of Allah be upon him) prayed and interceded for him with Allah thus :

> "Allah ! I supplicate to Thee and turn to Thee through him (the Prophet). Allah ! Grant his intercession in my favour."

Then the Holy Prophet (peace and blessings of Allah be upon him) directed him to pray unto Allah to grant his intercession. In contrast to this is the case of a person who seeks mediation through the prayer and the intercession of the Holy Prophet (peace and blessings of Allah be upon him) whereas the Holy Prophet (peace and blessings of Allah be upon him) does pray and intercede for him. In this case, he seeks mediation through something which does not exist. Only that mediation (tawassul) is valid which is sought through the prayer and intercession of one who does pray and intercede for one. In this context we find a saying of the Amir of the Faithful, Hadrat 'Umar b. Khattab (may Allah be pleased with him) at the time of prayer for rain. Hadrat 'Umar and other Muslims used to seek mediation through the prayer of Hadrat 'Abbas (may Allah be pleased with him) only. The Muslims supplicated to Allah along with the prayer of Hadrat 'Abbas (may Allah be pleased with them). They all prayed for one another and it was not Hadrat 'Abbas alone who prayed for them. Thus the mediation by the obedience to the Prophet and his intercession is valid if one who seeks mediation also makes a prayer and

begs of Allah. No form of mediation other than this is permissible. These are the four kinds of mediation every one of which is lawful and none who possesses knowledge and faith has ever disputed about any them.

Two bases of Islam

The religion al-Islam is founded on two principles : testimony to the fact that there is no deity save Allah and that Muhammad is the Messenger of Allah.

The first portion of this testimony implies that you should not associate any other god with Allah ; you should not love the creatures as much as you love Allah ; nor should you entertain hopes with the creatures as you have hopes with Allah, nor should you fear the creatures as you should fear Allah ; and he who holds equal the creature and the Creator, in fact, attributes rival to Allah. He is among those who attribute rivals to their Lord and he has indeed associated other deity with Allah even if he believes that Allah is One Who has created the heavens and the earth. The polytheists of Arabia testified that Allah is One and has created the heavens and the earth as Allah, the Exalted, says :

> "And if ye ask them : Who has created the heavens and the earth, they will certainly say : (It is) Allah."
>
> (Al-Qur'an 31 : 25, 39 : 38)

Despite this affirmation of theirs, they were the polytheists who associated other deities with Allah. Allah, the Exalted, says :

> "Do ye in sooth bear witness that there are gods besides Allah ? Say : I bear no such witness."
>
> **(Al-Qur'an 6 : 19)**

Further, Allah, the Exalted, says :

> "And of mankind are some who set rivals to Allah, loving them with a love like (that which is the due) of Allah (only) Those who believe are stauncher in their love for Allah."
>
> (Al-Qur'an 2 : 165)

These people were polytheists because they loved the associate gods so ardently as the believers loved Allah and because they affirmed that their demi-gods created things like the creation of Allah. Allah, the Exalted, says :

"Do they appoint associates with Allah who created the like of His creation so that the creation (which they made and His creation) seemed alike to them ?"

(Al-Qur'an 13 : 16)

The above mode of expression is negative interrogative which implies the negation of a fact. That is they did not assign partners to Allah, who created things like His ceration. Thus they testified that their associate gods did not create like the Divine creation. They only hold them intercessors and mediators with Allah. Allah, the Exalted, says :

"And they worship others besides Allahs who neither can harm them nor benefit them and they say : They are our intercessors with Allah.

"Say (O Muhammad) : Do you inform Allah of that which He knoweth not in the heavens or in the earth ? Hallowed be He and high Exalted above all that ye associate (with him)."

(Al-Qur'an 10 : 19)

The Holy Prophet (peace and blessings of Allah be upon him) has said :

"For what cause should I not worship Him Who hath created me, and unto Whom ye will be brought back."

"Should I take (other) gods in place of Him when if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save ?"

"Then truly I shall be in error manifest."

"Lo ! I have believed in your Lord, so hear me."

(Al-Qur'an 36 : 22-25)

The second basis of al-Islam is that we should worship Allah in consonance with the teachings of His Messenger (peace and blessings of Allah be upon him). We should not worship Him except in the way which is *wajib* (obligatory) or *mustahab* (plausible). As for the *mubah* (permissible) ways of worship, if these aim at the obedience of Allah, these come within the purview of *mustahab*.

Prayer (*Ad-Du'a*) is one of the various norms of worship. Thus, he who prays unto the creatures, the deceased as well as the absent, and seek their help—despite the fact that neither Allah has enjoined this upon mankind nor His Messenger (peace and blessings of Allah be upon him) has declared it as obligatory (*wajib*) or plausible (*mustahab*)—, is one who introduces innovations in the religion, ascribes divinity to others besides the Lord of the Worlds and introduces an innovation having no Divine sanction at its support If he condemns a person who opposes this innovation and strives to torment him, is a wrong-doer, ignorant and transgressor. If he exhorts people to this, he exhorts them to a thing for which Allah has sent no authority and this commandment of his should be infringed, as unanimously held by all the Muslims. He will be required to seek repentance from Allah for such exhortation and that he should be penalised, for this is better than that his evil exhortation be carried out or he be helped in this matter. All the Muslims are in full agreement over this problem and there exists no trace of controversy on this problem among the four Imams and others.

We have made elaborate discussion on these problems in voluminous books in one of which we have particularly made the mention of the principles which concern the directives and commandments of the rulers ; some of these are lawful and some of these are unlawful. This book exclusively deals with the matters concerning this chapter. It will not be worthwhile to repeat any of these details, for our discussion here exclusively deals with the principles of Monotheism and its connected matters.

CHAPTER IV

A REFERENCE ABOUT INTERCESSION AND ITS ANSWER

In 711 A.H., I was in Egypt. A *fatwa* (verdict) about the mediation through the Holy Prophet (peace and blessings of Allah be upon him) was sought from me. I wrote a detailed letter about this matter. I feel it is worthwhile to reproduce it here for it will be more beneficial. For, whenever the description of the basic facts—Monotheism, obliteration of polytheism and eulogy—will variegate and their words will be explained, they will become more and more illuminating.

The Questionnaire

The prominent scholars and the guides (Imams) in the religion are asked to explain elaborately what is lawful and what is unlawful in seeking intercession and mediation (tawassul) of the Divine Prophets and the righteous personalities ?

The Verdict

All praise is due to Allah, the Lord of the Worlds. All the Muslims are in full agreement that the Holy Prophet (peace and blessings of Allah be upon him) will intercede for the creatures on the Day of Resurrection when people will pray unto him for it and after Allah gives him the permission to make intercession. Then all the followers of the Sunnah and the Consensus (Jama'ah) have agreed on what the Companions of the Holy Prophet have the unanimity of opinion and what have the approval of the various traditions of the Holy Prophet (peace and blessings of Allah be upon him) that the Holy Prophet will make intercession for those of his Ummah who committed major sins and he will make intercession for the whole creation in

general. The Holy Prophet (peace and blessings of Allah be upon him) will make various types of intercessions which will exclusively be made by him and he will have no partner in these intercessions. There are certain types of intercession which will also be made by others than the Prophets and the righteous, but the intercession which the Holy Prophet (peace and blessings of Allah be upon him) will make will be more excellent than that made by others than him, for he is the most excellent of the creatures and the noblest in the eye of his Lord, the Mighty and the Glorious. The Holy Prophet (peace and blessings of Allah be upon him) possesses such excellent qualities whereby Allah has made him the most distinguished personality of all the Prophets. This book cannot afford to give a detailed description of these qualities. Of these excellences, one is *Maqam-i-Mahmud* (the Praised Seat) which all his predecessors and successors emulate. The traditions concerning intercession are numerous and continuous (*mutawatira*). Out of them innumerable traditions have been transmitted in Sahihain (Bukhari and Muslim). Similarly, numerous ahadith are available in al-Musnad and as-Sunan (compilations of ahadith).

The Wa'idiyaa from amongst the heretics (Khawarij) and the seceders (Mu'tazilah) labour under the misconception that intercession will be specifically for the believers only and that too for the elevation of their ranks. Some of them negate the very conception of intercession outrightly.

Seeking Intercession of the Holy Prophet during his lifetime

There is a consensus of opinion that the Companions of the Holy Prophet (peace and blessings of Allah be upon him) used to seek his intercession and mediation during his lifetime in his presence. It is transmitted in Sahih Bukari on the authority of Anas b. Malik that as famine afflicted people, Hazrat 'Umar (may Allah be pleased with him) prayed for rain through the mediation of Hadrat 'Abbas b. 'Abdul Muttalib in the words :

"Our Allah, whenever we did suffer drought, we sought mediation of Thy Prophet with Thee and Thou sent rain

for us. And (now) we seek unto Thee the mediation of the Holy Propet's uncle. So send rain for us."

In Sahih Bukhari, it is transmitted that 'Abdullah ibn 'Umar said : It often happened that I saw that the Holy Prophet (peace and blessings of Allah be upon him) was praying for rain and I recited the following verse of a poet :

He (the Prophet) is fair-complexioned ; rain from clouds is prayed for by his countenance.

He is a support to the orphans and a guardian of the widows.

He had not descended the pulpit and spouts began to flow in full swing.

As regards *tawassul* (mediation) by the Holy Prophet (peace and blessings of Allah be upon him, mentioned by 'Umar b. Al-Khattab, it has occurred in all the traditions pertaining to praying for rain as a matter of interpretation. This tawassul (mediation) is like seeking intercession through the Holy Prophet (peace and blessings of Allah be upon him) and it was tantamount to seek his prayer and intercession, and to a prayer to Allah that He may grant his prayer and intercession. We too make him our intercessor and mediator. May my father and mother be ransomed for him.

Similarly, when the people of Syria suffered drought, Hadrat Mu'awiya b. Abi Sufyan (may Allah be pleased with him) prayed for rain through the mediation of Yazid b. al-Aswad al-Jarshi in the words :

"Our Allah, we seek intercession—or seek mediation—by the best of us. O Yazid, raise your hands."

So he would raise up his hands and pray and the other people would also pray till they would have water. It is for this reason that the scholars say : It is more laudable (*mustahab*) to pray for rain by those who observe the postulates of religion and follow the course of righteousness. If these persons are the

members of the household of the Holy Prophet (peace and blessings of Allah be upon him), it is more excellent.

The Reality of Tawassul

The reality of this kind of intercession and *tawassul* (mediation) is to seek mediation (*tawassul*) through the Holy Prophet's prayer. Thus, the Holy Prophet (peace and blessings of Allah be upon him) used to pray for one who sought his mediation (wasilah) and intercession (shafa'ah) and the other people also used to pray along with him.

It is related in a Hadith that when the Muslims suffered drought during the lifetime of the Holy Prophet (peace and blessings of Allah be upon him), a desert Arab came to him and said : "Allah's Messenger, all property is destroyed and all paths are blocked. So invocate Allah to save us (from this destruction)." Upon this, he lifted his hands and prayed : "Allah, save us (from this calamity) ; Allah, save us (from this calamity)." There was no fragment of cloud in the sky. Then the cloud ascended from the direction of sea and it rained ceaselessly for a week and people did not see the sun till the same desert Arab or someone else came to him and said : "Allah's Messenger, the paths are blocked, the buildings have collapsed. So pray unto Allah to dispel (this calamity) from us." Upon this, he lifted his hands and prayed :

> "Allah, (send rain) around us not upon us ; Allah (send it) upon the hillocks, knolls, forests and in the valleys."

The sky became clear like the clothes that are rent. This is a famous hadith available in Bukhari and Muslim and other compilations of ahadith.

Allah is not an Intercessor with the creature

In another hadith transmitted in Sunan Abi Dawud, a man said to the Holy Prophet (peace and blessings of Allah be upon him) : "We seek thy intercession with Allah and we seek Allah's intercession with thee." The Holy Prophet (peace and blessings of Allah be upon him) glorified Allah till the faces of his

Companions turned pale due to fear and awe. He said : "Woe be to you ! Do you know what Allah is ? Indeed Allah's intercession with any one of His creatures is not sought. The Glory of Allah is far above this." This hadith explains that the meaning of seeking one's intercession (استشفاع), as the term occurs in the sayings of the Holy Prophet (peace and blessings of Allah be upon him) and his Companions, is seeking one's intercession by one's prayer and intercession and not begging something by his own person. If the sense of seeking intercession were to beg by one's person, it would have been better to beg of creature through Allah than to beg of Allah through creature. But, since the term carries the former sense, the Holy Prophet disapproved the saying of the bedouin, "We seek Allah's intercession with thee," but he did not despise his saying, "We seek Thy intercession with Allah." This is because the intercessor begs of one to whom intercession is made to redress the needs of one who seeks intercession. Allah, the Exalted, does not beg of any one of His servants to fulfil the needs of suppliants. There are some poets who have mentioned seeking intercession of the Holy Prophet (peace and blessings of Allah be upon him) wilh Allah like the following verse :

"My intercessor with thee is Allah besides Whom there is no lord ;

"And there is no excuse to turn down the intercession of this intercessor."

Similarly, some one of the Ittihadiah* has reported that Allah's intercession was made with the Holy Prophet (peace and blessings of Allah be upon him). It is an error as well as deflection from righteousness. Instead, Allah is One Who is Hallowed ; One to Whom all supplications and prayers are addressed. Everything in the heavens and the earth begs of Him. He, the

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*They who believe in the unity of the being (Wahdatul Wajud) i.e. who believe that a being is very essential and that being is only one. This implies that the creation itself is Allah. This notion is a negation of the Being of Allah. We seek Allah's refuge against infidelity after profession of Faith.

Glorious and Most High, commands His servants who unconditionally obey Him. He Himself has ordained the submission to the Prophets and it has been made incumbent because the obedience of the Prophets is the obedience of Allah. The Prophets deliver the commands from Allah to mankind. So, whoso obeys them, in fact, obeys Allah and whoso takes an oath of allegiance to them, takes an oath of allegiance to Allah Allah, the Exalted, says :

"And We have not sent any messenger but that he should be obeyed with the leave of Allah."

(Al-Qur'an 4 : 64)

"Whoso obeys the Messenger, he indeed obeys Allah."

(Al-Qur'an 4 : 80)

Conditional Obedience of Leaders

The obedience of the leaders (*Ulul Amr*) from amongst the learned and the rulers has been made incumbent if they command the obedience of Allah and His Messenger. The Holy Prophet (peace and blessings of Allah be upon him) has, as in an authentic tradition, said : "It is incumbent on a Mulim to listen and obey in destitution and prosperity as well as in happiness and adversity, until (the ruler) commands him the disobedience of Allah. Thus, if he commands disobedience of Allah, then it is not (incumbent) to listen and obey (such commands)." The Holy Prophet (peace and blessings of Allah be upon him) has also said : "There is no obedience of the creatures at the cost of the disobedience of the Creator."

Grant of Intercession not Imperative

As for an intercessor, he is merely a suppliant and his obedience is not obligatory as regards his intercession, however great the intercessor may be. In an authentic tradition, it is reported that the Holy Prophet (peace and blessings of Allah be upon him) granted Burirah (as she was emancipated) the option to separate herself from her husband or not ; she opted for her separation from him. So, her husband shed tears day night over this separation. Upon this, the Holy Prophet asked

her to live with him. She asked : "Do you order me ?" He replied, "No. I only make a recommendation." Behold ! Burirah's query and the Holy Prophet's reply. "The Muslims were aware of the fact that the obedience of his commandments was obligatory in contrast with his intercession, for it is not obligatory to comply with his recommendation. For this very reason, the Holy Prophet (peace and blessings of Allah be upon him) did not reproach her for her disobedience of his recommendation. The recommendation (intercession) of the creature besides him can more safely be rejected. The Creator, the Majestic and Glorified, is far above that He be made an intercessor with the creature. His place is so high that one cannot make intercession without His permission.

Allah, the Exalted, says :

"And they said : The Beneficent hath taken unto Himself a son. Be He hallowed ! Nay, but (those whom they call sons) are honoured servants."

"They speak not until He hath spoken, and they act by His command."

"He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He awe of Him."

"And one of them who should say : Lo ! I am a god besides Him, that one We should repay with hell. Thus We requit wrong-doers."

(Al-Qur'an 21 : 26-29)

Those Who Deserve Intercession

The hadith mentioned above implies that the Holy Prophet's intercession can be sought with Allah. In other words, it is lawful to seek his intercession in this world and the Hereafter. In the Hereafter, however, the creatures will seek his intercession that Allah may pass judgement on their deeds and that they may be admitted into Paradise. He will make intercession in favour of those of his Ummah who have committed major sins, for

some of those who deserve the torment of Hell-Fire, that they may not be thrown into the Hell-Fire. He will also make intercession for some people thrown into the Hell-Fire, that they may be delivered from this torment.

There is no dispute among the Imams that the Holy Prophet (peace and blessings of Allah be upon him) will intercede for those who observe the Commands of Allah and deserve reward for this obedience. Contrary to it, most of the innovators, the heretics and the seceders (Muslim dissenters) deny his intercession for those who commit major sins. They say that he will not intercede for those who commit major sins. Their contention is based on their misconception that Allah will not forgive those who indulge in the commission of major sins and his intercession will not deliver them from the Hell-Fire after once being admitted into it.

The Companions of the Holy Prophet (peace and blessings of Allah be upon him), their successors (tabi'in), the Imams of the Muslims and all those who observe the traditions of the Holy Prophet (peace and blessings of Allah be upon him) believe in the doctrine that the Holy Prophet (peace and blessings of Allah be upon him) will make intercession in favour of the committers of major sins. Instead, he will intercede (with Allah) to deliver from the Hell-Fire everyone who has an iota of Faith in his heart.

Intercession and Mediation During Holy Prophet's Lifetime

But it must be borne in mind that this seeking of intercession and mediation (tawassul) through him was permissible during his lifetime. This would mean that they sought his prayer and he made prayer to Allah for them. Thus their mediation (tawassul) was by means of his prayer. To hold him an intercessor implies to seek his intercession and intercession is nothing save prayer.

As for the mediation through the Holy Prophet's person in his absence or after his departure from this temporal world, for instance, adjuring Allah by his person or by other Prophets or

making supplications to their own selves instead of begging something through their prayers, the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors (tabi'in) are not familiar with it. Instead, Hadrat 'Umar b. Khattab and Mu'awiya (may Allah be pleased with them) and the Companions of the Holy Prophet and their successors (tabi'in), whenever they were afflicted by drought used to pray for rain, seek intercession and mediation (wasilah) by one who was alive at that time like 'Abbas and Yazid b. Al-Aswad. They did not seek mediation (wasilah) and intercession and did not pray for rain in such times of adversity through the Holy Prophet (peace and blessings of Allah be upon him) ; neither beside his grave nor beside the grave of any other person. They rather, took his substitutes like 'Abbas and Yazid. They invoked benediction on him (the Prophet) in their prayers. Hadrat 'Umar (may Allah be pleased with him) used to pray thus :

> "Allah, we used to seek mediation unto Thee through our Prophet, and Thou would send down rain. And now we seek mediation unto Thee through our Prophet's uncle. So send down rain on us."

The Companions of the Holy Prophet (peace and blessings of Allah be upon him) took the mediation by Hadrat 'Abbas as a substitute for the mediation of the Holy Prophet after his demise, because there was no ground for seeking his mediation in a way permissible in Shari'ah after his demise. Had his mediation been permissible after him, it was very easy for them to go to his grave and make a prayer which some people do make. They would have prayed by the Holy Prophet's honour and in some similar words that entail adjuring Allah, the Mighty and Glorious, by the creatures or they would have supplicated through the creature saying : We seek Thy Prophet's mediation and beg of Thee by the honour of Thy Prophet.

Mediation by Holy Prophet's Honour and Regard

Some ignorant persons have narrated that the Holy Prophet

(peace and blessings of Allah be upon him) said : "As you have to beg of Allah, beg of Him by my regard in His sight, for my regard in the eye of Allah is very high." This hadith is a forgery. The books of the Muslims on which the experts of the traditions relie and depend contain no mention of that. Nor has any scholar of hadith mentioned that despite the fact that the regard of Holy Prophet (peace and blessings of Allah be upon him) in Allah's eyes was far higher than that of any Prophet. Allah, hallowed be He, has informed us of Moses and Christ (peace be upon them) that each of them was illustrious in the sight of Allah. Allah says :

"O ye, who believe : Be not as those who slandered Moses but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's eye."

(Al-Qur'an 33 : 69)

Allah, the Exalted, further says :

"(Recall the time) when the Angel said : O Mary, verily, Allah gives you glad tidings of a Word from Him whose name will be the Messiah, Christ, son of Mary, illustrious in the world and the Hereafter and one of those who are near (to Allah)."

(Al-Qur'an 3 : 45)

When Hadrat Moses and Christ (peace be upon them) are very near and dear to Allah, then how can one imagine the lofty rank of the chief of descendants of Adam (peace be upon him), the Master of the Praised Seat (*Maqam-i-Mahmud*), a rank envied by his predecessors and his successors ; who is the Master of the Abundant Good and al-Haud where vessels so numerous as the stars of the sky will be placed, water whereof will be whiter than milk and sweeter than honey, whosoever will drink of it, will never feel thirsty thereafter. He will be the intercessor on the Day of Resurrection when Adam, Abraham, Moses and Christ will hesitate to make intercession but he will advance to intercede. He will be the bearer of a standard and Hadrat Adam and other Prophets will be under his standard. He is the master

of the descendants of Hadrat Adam (peace be upon him) and he will be the most exalted and the noblest in the sight of his Lord, the Mighty and Glorious. When all the Prophets will muster together, the Holy Prophet (peace and blessings of Allah be upon him) will be their leader (the Imam) and when they will appear before God, he will be their spokesman. He enjoys great esteem in the sight of Allah.

It must, however, be borne in mind that the esteem of the creature in the sight of Allah has no similarity with the esteem of the creature in the sight of the creature. None of the creatures can intercede without the permission of the Creator. Allah says :

"There is none in the heavens and the earth but cometh unto the Beneficent as a slave,

"Verily, He knoweth them and numbereth them with (right) numbering."

(Al-Qur'an 19 : 63-64)

Allah, the Exalted, further says :

"The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is arrogant, all such will He muster unto Him.

"Then as for those who believed and did good deeds, unto them will He pay their wages in full, adding unto them of His bounty ; and as for those who were scornful and proud, them will He punish with a painful doom.

"And they will not find for them, against Allah, any protecting friend or helper."

(Al-Qur'an 4 : 172-94)

As for the creatures, one intercedes with the other withour seeking one's prior permission for one is a partner with the other for the achievement of one's ends. But Allah, the Exalted, has no associate. He says :

"Say (O Muhammad) : Call upon those whom ye set up besides Allah ! They possess not an atom's weight either in the heavens or the earth, nor have they any share in either, nor hath He an auxiliary among them.

"No intercession availeth with Him save for him whom He permitteth. Yet when fear is banished from their hearts, they say : What was it that your Lord said ? They say : The Truth. And He is the Sublime, the Great."

(Al-Qur'an 34 : 22-23)

Start of Grave Worship

The traditions have it that the Holy Prophet (peace and blessings of Allah be upon him) has forbidden to take the graves as the place of worship and has cursed those who indulge in this sinful action. He has forbidden to take his own grave as a place of festival. The first people in the progeny of Adam (peace be upon him) who practised polytheism was the people of Prophet Noah (peace be upon nim). Ibn 'Abbas (may Allah be pleased with him) says, "A decade of centuries intervened between Prophet Adam and Prophet Noah (peace be upon them). All people during this period were on Islam." In Bukhari and Muslim, it is transmitted that Prophet Noah was the first Messenger sent by Allah to the inmates of the earth. Allah, the Exalted, has asserted regarding his people that they said :

"Forsake not your gods. Forsake not Wadd, nor Suwa, nor Yaghuth and Ya'uq and Nasar.

"And they have led many astray."

(Al-Qur'an 71 : 23-24)

A number of past scholars hold that these personalities were the righteous persons of the people of Noah. As they quit this temporal world, people sat at their graves and as a considerable period passed on their death, they worshipped them. Imam Bukhari has mentioned this incident in his As-Sahih on the authority of Ibn Abbas. He says that these gods were brought to Arabia.

The Companions are Authority

Since the Companions of the Holy Prophet (peace and blessings of Allah be upon him) had come to know that he had exterminated the very root of polytheism by forbidding to take the graves as the places of worship, even if the observer of the prayer might be saying prayer for Allah, just as he had forbidden prayer at the time of sunrise lest it should resemble with the worshippers of the sun, even if the observer of prayer was saying prayer for Allah, they never indulged in this sinful act.

In the same way, the Companions of the Holy Prophet (peace and blessings of Allah be upon him) knew that *tawassul* through him connoted *tawassul* through belief in him, obdience of his commands, love and friendship with him, or it implied *tawassul* through his prayer and intercession. It was for this reason that they did not seek mediation through his person. The Companions (may Allah be pleased with them) had not done anything of this sort, nor had they prayed in this manner, while they possessed more knowledge than we and knew better what Allah and His Messenger had made obligatory and what kind of piayers had they enjoined upon them, and what prayers were more acceptable. Instead, they sought mediation with Ibn 'Abbas who was least comparable with the Holy Prophet (peace and blessings of Allah be upon him). This implies that they sought mediation through a personality of lower rank, because seekiug mediation through the most excellent being (the Holy Prophet) was no longer possible after his and demise.

Do not make any grave a place of worship

Imam Malik, in his Muwatta, and other traditionists have transmitted that the Holy Prophet (peace and blessings of Allah be upon him) prayed unto Allah :

"Allah, make not my grave an idol to be worshipped."

Abu Dawud. in Sunan, has reported the Holy Prophet (peace and blessings of Allah be upon him) as saying :

"Make not my grave a place of festival. And invoke benediction on me wherever you are, for your blessings are conveyed to me."

In Bukhari and Muslim, it is transmitted that the Holy Prophet (peace and blessings of Allah be upon him) said at his death-bed : "May Allah curse the Jews and the Christians who made the graves of their Prophets as places of worship." He warned people not to indulge in what they did.

Hardrat 'Aisha (may Allah be pleased with her) said, "If there had not been this fear, his grave would have been prepared in the open. But he disliked that his grave be taken as a place of worship." In Sahih Muslim, Hadrat Jundub (may Allah be pleased with him) has reported that the Holy Prophet (peace and blessings of Allah be upon him) five days before his demise, said :

"I am quit before Allah that any one of you be my *Khalil* (friend). If I were to take a Khalil (friend) of Ummah, I would have made Abu Bakr my Khalil. Verily, Allah has made me His *Khalil* just as He made Abraham His *Khalil*. Indeed, those before you took the graves as the places of worship. Beware, take not the graves as the places of worship. I forbid you from this (act)."

In Sahih Bukhari, the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said :

"Exalt me not as the Christians exalted Jesus, son of Mary. Verily, I am a servant (of Allah). So call me as the servant of Allah and His Messenger."

Tirmidhi has transmitted a sahih (authentic) hadith that the Holy Prophet (peace and blessings of Allah be upon him) instructed a man to pray as under :

"Allah, I beg of Thee and seek mediation with Thee through Thy Prophet Muhammad, the Prophet of Mercy. O Muhammad, Messenger of Allah, I seek mediation with

my Lord through thee regarding my need that He may fulfil that for me. Allah, grant his intercession in my favour."

Tradition relating to a blind man discussed

Nasa'i also has transmitted a similar prayer. In Tirmidhi and Ibn Majah, it is reported on the authority of 'Uthman b. Hanif that a blind man came to the Holy Prophet (peace and blessings of Allah be upon him) and said : "Invoke Allah to restore my eyesight." He (the Prophet) remarked : "If you desire I will invoke (Allah) but if you like, you should show patience. It is better for you." He reiterated : "Invoke Him (Allah)." So he asked him to make ablution in an excellent manner and make this prayer :

"I turn to my Lord through thee for this need of mine that it is fulfilled. Allah, grant his intercession for me."

Tirmidhi holds that this hadith is *hasan sahih*. Nasa'i, on the authority of 'Uthman b. Hanif, has transmitted this hadith with the wording : A blind man came and said, "Allah's Messenger, invoke Allah to remove the ailment from my eye." He (the Prophet) said : "Go and perform ablution and observe two rak'as prayer and then pray :

"Allah, I beg of Thee and turn to Thee through Thy Prophet Muhammad, the Prophet of Mercy. O Muhammad, I turn to my Lord through thee that He may remove ailment from my eye. Allah, grant his intercession for me."

He went back and Allah restored his eyesight. Imam Ahmad has transmitted in his Musnad : 'Uthman b. Hanif reported that a blind man came to the Holy Prophet (peace and blessings of Allah be upon him) and requested him to pray unto Allah to restore his eyesight. On this, the Holy Prophet said, "If you like, you should defer it. It will be better for your life in the Hereafter. But if you desire, I pray for you." The blind man replied, "No. But pray unto Allah for me." Then,

the Holy Prophet (peace and blessings of Allah be upon him) asked him to perform ablution and observe two rak'as and make this prayer :

> "Allah, I beg of Thee and I turn to Thee through Thy Prophet Muhammad, the Prophet of Mercy. O Muhammad I turn to my Lord through thee for my need that it may be fulfilled. Allah, grant my intercession for the Prophet and grant his intercession in my favour."

The man acted accordingly and he was relieved of the distress. In this hadith, *tawassul* with Allah through the Holy Prophet (peace and blessings of Allah be upon him) implied *tawassul* (mediation) by prayer. There are some who maintain that this hadith supports the lawfulness of *tawassul* by the Holy Prophet (peace and blessings of Allah be upon him) as a general rule, whether he is alive or has quitted this world. Arguments are also adduced from this hadith by those who seek mediation through his person after his demise or in his absence. These people believe that seeking mediation (*tawassul*) by the blind man and the Companions of the Holy Prophet (peace and blessings of Allah be upon him) during his lifetime denoted conjuring Allah by his person or entreat to Allah through his person that He might fulfil their needs. They also believed that seeking mediation through the Holy Prophet (peace and blessings of Allah be upon him) was not subject to the condition that he should pray for them or that they should obey his commands." To them, it makes no difference whether the Holy Prophet (peace and blessings of Allah be upon him) prays for them or not. In short, in their opinion, it is permissible to seek mediation through him in all circumstances. It is equally good for them whether to obey him or disobey him. They hold that Allah fulfils the need of any one who seeks mediation with Him through the Holy Prophet (peace and blessings of Allah be upon him) even if he does not pray for him, just as Allah fulfils the needs of a person who seeks mediation with Him through the Holy Prophet's prayer and the Holy Prophet (peace and blessings of Allah be upon him) also prays for him. Both the

persons are lawful seekers of mediation with Allah through the Holy Prophet. They believe that whosoever begs of Allah through the Holy Prophet (peace and blessings of Allah be upon him), he indeed seeks mediation with Him through the Holy Prophet (peace and blessings of Allah be upon him) just as the blind man did and that whatever the blind man was instructed to do was also permissible under Shari'ah for them. Their asseration is invalid in the eye of Shari'ah and common sense. Their action is not inconsistent with the Shari'ah and their assertion too do not coincide with the Divine Law.

Again, there are some people who argue that the episode of the blind companion is a precedent which will be followed in all identical cases. This is wrong logic. There is an irrefutable difference, as far as the Shari'ah and the common sense is concerned, between one for whom the Holy Prophet (peace and blessings of Allah be upon him) prays and the one for whom he does not pray. It is not lawful to treat the former at par with the latter. For the blind companion, the Holy Prophet (peace and blessings of Allah be upon him) made intercession. For this reason, he said in his prayer, "Allah, grant his intercession in my favour." He knew that he was his intercessor in that matter. The hadith contains the Holy Prophet's words, "If you like, you should have patience and if you desire I shall pray for you." Upon this, the blind man had said, "Pray for me (O Prophet)." He, thus, requested the Holy Prophet (peace and blessings of Allah be upon him) to pray for him and he intsructed him to say prayer and pray for his own self in the following words : Allah, grant his intercession in my favour. This implies that the prayer "I beg of Thee and I turn to Thee through Thy Prophet Muhammad" means mediation with Allah through his prayer and intercession, just as Umar prayed :

> "Allah ! As we were smitten with drought, we sought mediation with Thee through Thy Prophet and Thou sent down rain on us."

Both the traditions convey one and the same meaning.

The Holy Prophet (peace and blessings of Allah be upon him) instructed a man to seek mediation with Allah through him during his lifetime, just as 'Umar (may Allah be pleased with him) has mentioned that they used to seek mediation with Allah through His Prophet whenever they suffered drought.

After the sad demise of the Holy Prophet (peace and blessings of Allah be upon him), they used to seek *wasilah* (mediation) through some other person besides him. If seeking mediation through him in his life as well as after his demise were alike and the one who seeks mediation through him and for whom the Holy Prophet (peace and blessings of Allah be upon him) prayed, were like one for whom he did not pray, the Companions would not have forsaken him in seeking mediation with Allah, while he was the most excellent of the creatures and enjoyed highest honour in the sight of his Lord, the God. In the similar way, if a blind man who seeks wasilah (mediation) through the Holy Prophet (peace and blessings of Allah be upon him) but he does not pray for him, were like this blind companion of the Holy Prophet (peace and blessings of Allah be upon him), all the blind companions and other blind persons would have followed the action of this particular blind person. But they resorted to the other course of action, besides the fact they had preceded in faith and emigration, and they were helpers of the emigrants and their followers in righteousness. They knew better than we about Allah and His Messenger (peace and blessings of Allah be upon him) and about the right of Allah and of His Messenger (peace and blessings of Allah be upon him). They knew best the prayer that was permissible and beneficial in the Shari'ah and the prayer that was unlawful and harmful in Shari'ah. They used to seek riddance from the distresses and prosperity from scarcity and rainfall by all means and ways during the hour of starvation and drought. This furnishes a proof positive that the prayer they made was lawful in Shari'ah as against the prayer that they abandoned.

It is why the Jurists have mentioned in their books regarding praying for rainfall the prayers which the Companions of the

Holy Prophet adopted. Therefore, tawassul (mediation) through him during his lifetime was tantamount to beseech him to pray for them. This type of mediation is permissible under the Shari'ah. The Muslims, thus, never failed to beseech the Holy Prophet (peace and blessings of Allah be upon him) to pray for them during his lifetime. But, after his demise, the Companions did not supplicate him to pray for them, neither beside his blessed grave nor at any place other than his grave, as most of the people do near the graves of the righteous personalities, praying unto one of them to fulfil their need or conjuring Allah by him.

Request of Prayer to Others

It is permissible to seek prayer from every believer for every believer. The Holy Prophet (peace and blessings of Allah be upon him) said to 'Umar (may Allah be pleased with him) who sought permission for *'Umrah* : "Do not forget us, my brother, in your prayer." The Holy Prophet (peace and blessings of Allah be upon him) commanded that one should ask Uwais al-Qarni to pray for forgiveness for him even if the seeker of prayer was more excellent than Uwais al-Qarni (may Allah be pleased with him). The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said :

> "As you hear the (call of) Mu'adhdhin, recite what he announces. Then invoke benediction upon me, for, verily, whoever invokes blessings on me for one time, Allah bestows blessings on him for ten times. Then beg of Allah wasilah for me which is a rank in the Paradise. None deserves it save a bondman of the bondsmen of Allah and I do hope that I will be that servant (of Allah). So whoever begs of Allah wasilah for me, incumbent on me will become my intercession to him on the Day of Resurrection."

The Holy Prophet (peace and blessings of Allah be upon him) instructed this prayer besides the fact his seeking prayer from his Ummah does not mean to beg of Allah some need.

But he imparted instructions that may benefit the believers in their religion and that Allah may reward them tremendously on account of these instructions and works which he taught to them. Therefore, when we invoke blessings on him for one time, Allah bestows blessings on us for ten times ; and when we beg of Allah *wasilah* for him, the Holy Prophet's intercession for us becomes incumbent on him. For every reward which we receive for our good deeds, a reward equal to ours also reaches him without any loss in our own rewards. The Holy Prophet (peace and blessings of Allah be upon him) has said :

> "Whosoever invites to the righteousness, he has a reward like the rewards of those who follow that (righteousness), without any loss in their rewards."

The Companions did not invoke reward on the Holy Prophet

The Holy Prophet (peace and blessings of Allah be upon him) invited his Ummah to every good, and he has a reward of the Ummah for every good work they perform and their reward is subjected to no loss. For this reason, the Companions and the past righteous followers did not gift the reward of their good works to him. They did not perform Haj and give Zakat or recite the Qur'an and gift their reward to him, for every good work, viz.. the prayer, fasting, pilgrimage, Zakat (poor-due) and recitation from the Holy Qur'an, he has a reward like their reward without their reward sustaining any loss. The case of the parents is quite different. The parents have not a reward like the reward of a Muslim who performs good works. Therefore, the reward of good works is gifted to the parents and other near and dear ones.

Holy Prophet's seeking Paryer from Ummah

It is known to all that the Holy Prophet (peace and blessings of Allah be upon him) is subservient to His Lord as per following verse :

> "So when thou art relieved, still toil. And strive to please thy Lord."
>
> (Al-Qur'an 94 : 7-8)

Thus, the Holy Prophet (peace and blessings of Allah be upon him) had no inclination towards anyone else than Allah. In an authentic tradition he is reported to have said :

"Seventy thousands of my Ummah would enter the Paradise without rendering any account. They will be those who practise not incantation and who brand not and take not evil omens and those who repose trust in their Lord."

These people belong to his Ummah and he has admired them because they do not have incantations. *Istirqa'* means to ask someone to give a person some amulet and an amulet is a sort of prayer. The Holy Prophet (peace and blessings of Allah be upon him) used to enchant himself and others with an amulet but he did not seek an amulet from anyone else. The tradition wherein the words لايسترقون (they practise not amulets) appear is spurious and weak. This makes the reality of his command to his Ummah for prayer manifest. It is not like the prayer of the creature for the creature that is not better than that. He who does not ask anything from mankind—who does not ask any one save Allah - is more excellent than one who asks for something from mankind, whereas Prophet Muhammad (peace and blessings of Allah be upon him) is the master of the progeny of Adam.

Prayer for the Absent

The prayer of a person who is not present for a person who is also not present is more likely to be granted as compared with the prayer of a man who is present. The reason for it is that it is most perfect in sincerity and far from polytheism. Then how can the prayer of a person who prays for others without asking anything, be compared with the prayer of one who prays to Allah for the fulfilment of his need, while He is Omnipresent. A hadith reads as : (اعظم الدعاء اجابة دعاء غائب لغائب) (The greatest prayer as regards its acceptance is a prayer of a person who is not present for a person who is absent.) In Sahih Muslim, the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said :

"There is no person who prays for his brother in his absence, but Allah appoints an angel over him. Whenever he prays for his brother, the angel appointed with him says : Amen, and for you is the like of it."

The reason for it is that the creature will ask from the creature that which is within their power. The creatures have the power to pray to Allah and ask their needs from Him. Therefore, seeking prayer from the creatures is lawful just as it is lawful to seek help from them in matters in which they have power.

Lawful Supplications

It is not lawful to beg anything from any one else besides Allah, that is exclusively in the power of Allah. Such a thing should not be begged either from the angels or the Prophets or from others than them. It is not lawful to pray to any one else than Allah : "'Forgive me ; and send down rain on us ; and help us against a disbelieving people." We should pray to others, "Direct our hearts to guidance." It is why Tabarani has, in his Mu'jam, transmitted that there was a hypocrite during the lifetime of the Holy Prophet (peace and blessings of Allah be upon him), who used to torment the believers. Upon this, Abu Bakr as-Siddiq said : "Come up ! Let us seek the protection of the Holy Prophet (peace and blessings of Allah be upon him) against this dissembler." They visited the Holy Prophet (peace and blessings of Allah be upon him) and he said :

"Seek not refuge against him from me. Seek refuge against him from Allah."

Similar is the case with seeking succour and help.

However, the things which are in the power of a human-being, do not come within this purview. Allah, the Exalted, says :

"As you seek help of your Lord, He respondeth to you."
(Al-Qur'an 8 : 9)

The prayer of Moses (peace be upon him) reads as under :

"Allah ! Praise is due to Thee. Unto Thee I complain and unto Thee I return for help and Thy help I seek and in Thee I repose trust. There is no power and might save that (which rests) with Thee."

Hadrat Abu Yazid Al-Bustami, a reputed mystic, (may Allah have mercy on him) says, "Seeking help of the creature from the creature is like seeking help of a drowning person from a drowning person." Hadrat 'Abdullah Al-Qarshi says, "Seeking help of the creature from the creature is just like seeking help of a prisoner from a prisoner." Allah, the Exalted, says :

"Say : Cry unto those whom ye assume (to be gods) besides Him, they have no power to rid you of misfortune nor to change.

"Those unto whom they cry seek the way of approach to their Lord, which of them will be nearest ; they hope for His mercy and they fear His doom. Verily, the doom of thy Lord is to be shunned."

(Al-Qur'an 17 : 56-57)

A section of the past righteous say that people used to invocate the angels, and the Prophets. Therefore Allah, the Exalted, said, "The people whom you invocate are my bondsmen like you. They long for My mercy as you do and they fear My chastisement as you fear My chastisement and seek nearness to Me as you seek nearness to Me." Therefore, Allah, the Hallowed, forbade to pray to the angels and the Prophets while we know that angels pray for us and beg forgiveness for us and it is not lawful for us to seek forgiveness from them. Similarly, we must not pray unto the Prophets and the righteous personalities, even if they are alive in their graves and even if they pray for the alive and a number of traditions have been reported to this effect. It is not lawful for any one to pray to them for

forgiveness. None of the past righteous personalities has ever indulged in this sinful persuit for this is likely to open a gate to their partnership with Allah and their worship besides Allah. Asking for anything from the living persons is however a different thing. It does not lead to polytheism. Whatever the angels and the Prophets and the righteous personalities, after their demise, do is under Natural Law. Accordingly, no tradition is traceable for making supplications to them. Nevertheless, one can ask something from a person in his lifetime and he is ordained by Shari'ah to respond to one's need. But, after his death, he is not obliged to fulfil people's needs. Allah, the Exalted, says :

> "It does not become a human being that Allah should give him the Book, and the sound judgement, and the prophethood, then he should say to the people : Be subservient unto me, leaving aside Allah but (he would say) : Be solely devoted to the Lord because you teach the Book and because you study it."
>
> "And he would never direct you to take the angels and the Prophets as Lords. Would he bid you to disbelieve after you surrender (yourselves to God)."
>
> (Al-Qur'an 3 : 79-80)

Allah, the Most High, has expounded that he who holds the angels and the Prophets as lords, is an infidel. He says :

> "Say (O Muhammad) : Call upon those whom ye set up besides Allah. They possess not an atom's weight either in the heavens or the earth, neither have they any share in either, nor hath He an auxiliary among them.
>
> "No intercession availeth with Him save for him whom he permitteth."
>
> (Al-Qur'an 34 : 22-24)
>
> "Who is he that shall intercede with Him except by his permission."
>
> (Al-Qur'an 2 : 255)

"There is no intercession but after His permission."

(Al-Qur'an 10 : 3)

"You have not besides Him any protecting friend, nor any intercessor."

(Al-Qur'an 32 : 4)

"And they worship besides Allah that who neither can benefit them nor harm them, and they say : They are our intercessors with Allah. Say : Do you inform Allah of what He knoweth not in the heavens or in the earth ? Hallowed be He, and far High from all that ye associate (with Him)."

(Al-Qur'an 10 : 18)

Allah, the Exalted, says regarding one who has the title of "Yasin", the Prophet Muhammad (peace and blessings of Allah be upon him) :

"For what cause should I not serve Him Who hath created me and unto Whom ye will be brought back ?

"Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save.

"Then truly I should be in error manifest.

"Lo ! I have believed in your Lord, so hear me."

(Al-Qur'an 36 : 22-25)

Kinds of Intercession

Intercession is of two kinds. First, intercession which Allah, the Exalted, has negated but the polytheists and the ignorant people of this Ummah have held that valid. Second, the intercessor will intercede with Allah with His sanction. Allah has declared this kind of intercession for His righteous servants. It is why, the Holy Prophet, the Master of the intercessors, (peace and blessings of Allah be upon him), as the creatures will seek his intercession on the Day of Resurrection, will come and fall in prostration. He says :

"I shall praise my Lord with such attributes that will be revealed upon me and I know not them now. It will be said : "Muhammad ! lift your head and say and you will be responded to, and beg and you will be granted that ; and intercede and that will be accepted."

Thus, when he will be permitted to intercede, he will make intercession.

Request for Prayer after Holy Prophet's Demise

Those who hold this above creed say that the permissibility and lawfulness of seeking his wasilah and intercession in the sense that the Holy Prophet (peace and blessings of Allah be upon him) prays for him who seeks wasilah, does not make it necessary that this should be permissible in his absence and after his demise as well even if he (the Prophet) does not pray for the seeker of his wasilah and the seeker of wasilah conjures Allah by him or begs through the mediation of his person. The companions of the Holy Prophet (peace and blessings of Allah be upon him) made a differentiation between the two things. The reason for this is that the Holy Prophet (peace and blessings of Allah be upon him) prayed for him who sought his wasilah during his lifetime and it is known to all that his prayer is most excellent of all prayers of the creatures. He is the most excellent of mankind and is the most illustrious in the eye of the Creator. He, for whom he makes a prayer and intercession, has the most excellent prayer and intercession of all the prayers which the creatures make for one another. How, then, can this man be like him for whom the Holy Prophet (peace and blessings of Allah be upon him) makes neither a prayer nor an intercession ? One who holds a person for whom the Holy Prophet (peace and blessings of Allah be upon him) prays parallel with a person for whom he does not make any prayer and who does not make any discrimination between the two kinds of wasilah, is one of those who have gone far in error.

Similarly, there is no harm in seeking the prayer of the Holy Prophet (peace and blessings of Allah be upon him) during

his lifetime and seeking wasilah (mediation) through his prayer. It is rather good involving no harm. There is no evil and danger in this sort of wasilah (mediation), for no Prophet has ever been worshipped during his lifetime in his presence. Every Prophet has forbidden a person who worshipped him and associated any one with Allah, even if the associates were every small, just as the Holy Prophet (peace and blessings of Allah be upon him) forbade a prostration before him that was exclusively meant for Allah. He has exhorted :

"Say not what Allah wills and Muhammad wills, but say :

What Allah wills and then Muhammad wills."

As for seeking his prayer after his demise, it is feared it may cause some perfidy and polytheism just as people ascribed divinity to Christ and other righteous persons near their graves. For this reason, the Holy Prophet (peace and blessings of Allah be upon him) has said :

"Extol me not as the Christians extolled Isa son of Maryam (Mary). Verily, I am only a bondman (of Allah). So call me as "thc Servant of Allah and His Messenger."

(Bukhari and Muslim)

He has also prayed :

"Allah, turn not my grave into an idol to be worshipped."

At another occasion he said :

"May Allah curse the Jews and the Christians who took the graves of their Prophets as places of worship:"

He has exhorted people to avoid what these misguided nations indulged into.

In brief, we have two fundamentals with us. Firstly, we should not worship anything save Allah. Secondly, we should not worship Allah but in the manner which has been prescribed by the Shari'ah. In other words, we should not worship Him with a worship innovated by the creatures. These are two

fundamental principles which are reinforced by the testification that there is no deity save Allah and that Muhammad is the Messenger of Allah. Allah, the Exalted, says : So that He may test you, who of you is most excellent in action (11 : 17) ليبلو كم ايكم احسن عملاً Fadil b. 'Ayad once said, اخلصه و اصوبه. (The most pure and the most good;." The people asked, "O Abu 'Ali, what is the most pure and the most good ?" He observed, "It is an act when it is pure but not good, then it is not accepted. If it is a good act but is not pure, it is not accepted, unless it is pure and good." A pure work is that which is done exclusively for the sake of Allah and a good work is that which is in consonance with the Sunnah. This view is strengthened by the saying of Allah, the Exalted :

> "So whosoever hopes meeting with his Lord, should do righteous work and should not set anyone partner in the worship of his Lord."
>
> (Al-Qur'an 19 : 110)

The Amir of the Faithful, Hadrat 'Umar b. Khattab (may Allah be pleased with him) used to pray thus :

> "Allah, make my whole deed righteous, and make it purely for Thy pleasure ; and let not therein be any share for anyone."

Allah, the Exalted, says :

> "Have they (set) partners (with Allah) who have prescribed for them that of Din (religion), which Allah has not permitted ?"
>
> (Al-Qur'an 42 : 21)

In Sahihain (Bukhari and Muslim), Hadrat 'Aisha (may Allah be pleased with her) has reported the Holy Prophet (peace and blessings of Allah be upon him) as saying :

> "Whoever innovates anything in our religion, which has no authority in it, then it is rejected."

The wording in Sahih Bukhari is :

> "Whoever does a work, concerning which there is no injunction from us, that (work) is a rejected one."

In Sahih Bukhari and other compilations of ahadith, Allah, the Exalted, is reported to have said :

> "I am most quit of the partners as regards polytheism. Whoever does a work and associates any one in that, I am quit of that (association). That (work) is entirely for one whom he associates (with Me)."

Hadrat 'Umar and the Black Stone

In the light of the above teachings, the jurists hold that all norms of worship are founded on *tauqif i.e.* on a postulate of Shari'ah (*nass*) instead of on conjecture or caprice. In Sahihain (Bukhari and Muslim) it is reported that Hadrat 'Umar b. Khattab (may Allah be pleased with him) caressed the Black Stone in Ka'ba and addressed to it :

> "By God, I know that you are only a stone which neither can harm nor benefit. Had I not seen the Holy Prophet (peace and blessings of Allah be upon him) caressing you, I would not have caressed you."

Allah has commanded us to follow the traditions of the Holy Prophet (peace and blessings of Allah be upon him) and to obey his dictates. He has enjoined upon us to have friendship with him and love with him that we should hold Allah and His Messenger the dearest of all creatures. He has guaranteed for us His Love and Bounty for the obedience of the Holy Prophet (peace and blessings of Allah be upon him) and love for him. Allah, the Exalted, says :

> "Say (O Muhammad) : If you love with Allah, then obey me, Allah will love with you and forgive you your sins."
>
> (Al-Qur'an 3 : 31)
>
> "If you obey him, you will be rightly guided."
>
> (Al-Qur'an 24 : 54)

> "Whoever obeys Allah and His Messenger, He will enter him in Paradise beneath which streams flow, therein abiding for ever ; and this is a great success."
>
> (Al-Qur'an 4 : 13)

Examples to this effect are numerous in the Holy Qur'an.

It is not permissible for any one to transgress the limits prescribed by the tradition of the Holy Prophet and the Shari'ah, trample the teachings based on the Holy Qur'an and Sunnah and adhered to by the past righteous personalities (aslaf) of the Muslim Ummah. Nobody should stick to a practice of which he has no knowledge and should not say anything about which he does not know. Allah, the Exalted, has made all these things unlawful.

Holy Prophet's Prayers

In Sahih Ahadith, there is a mention of all things through which the Holy Prophet (peace and blessings of Allah be upon him) prayed to Allah. For example, Abu Dawud, Nasa'i and Ibn Majah have transmitted the following prayer of the Holy Prophet (peace and blessings of Allah be upon him) :

> "Allah ! I beg of Thee, for to Thee is due all praise ; there is no deity save Thee, Munificent, Originator of the Heavens and the Earth ; O Mighty and Glorious ; O Ever-Living, Self-Subsisting and All-Sustaining."

Oaths in the name of others besides Allah

All the scholars of Shari'ah are unanimous that an oath taken in the name of anyone else than Allah, dose not become valid and effective. If any one takes an oath in the name of the creatures such as Ka'ba, angels, or any one of the Shaikhs and emperors, his oath will not be valid. Such an oath is not even permissible in the Divine Law (Shari'ah), rather it has been forbidden. The forbiddance of this sort of oath is of the nature of haram or tanzih (an act from which a person should abstain). In Sahih Bukhari, the Holy Prophet (peace and blessings of Allah

be upon him) is reported to have said : من كان حالفا فليحلف بالله اوليصمت (He who has to swear should swear by Allah, or should keep quiet). In Tirmidhi, the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said: من حلف بغيرالله فقد اشرک (Whoever swears by others than Allah, indeed commits polytheism.) None of the past scholars has ever maintained that the oath in the name of others than Allah is valid. Nevertheless, swearing by our Holy Prophet (peace and blessings of Allah be upon him) is an exception. Imam Ahmad has transmitted two traditions to the effect that an oath taken in his name is valid. This version is *da'if* (weak). The original version regaarding the validity of an oath in the name of the Prophet is very *shadh* (rare and novel) and *da'if* (weak). So far as we know, none of the scholars which has the unanimity of opinion of the majority of the scholars viz. Imam Malik, Shafi'i and Abu Hanifa, is that an oath taken in the name of the Holy Prophet (peace and blessings of Allah be upon him), does not become effective. Imam Ahmad also has transmitted a tradition to this effect. Only this version of the Imam is authentic.

Seeking refuge from Allah alone

In the similar way, it is not lawful to seek refuge from the creatures. Refuge should be sought only from the Creator and by His Names and Attributes. It is why the past righteous scholars *(aslaf)* like Ahmad b. Hanbal have argued that the Word of Allah (*i.e.* the Qur'an) is not a creature. Their argument was based on the prayer of the Holy Prophet (peace and blessings of Allah be upon him) having this wording :

(I seek refuge of the Perfect Words of Allah). They argue that the Holy Prophet (peace and blessings of Allah be upon him) has sought refuge of these Words (the Holy Qur'an) whereas it is not lawful to seek refuge of the creatures. In Sahih Bukhari, the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said :

"There is no harm in amulets as far as there is no association of others with Allah."

Accordingly, he has prohibited the amulets having any tinge of ascribing divinity to others besides Allah. For example, it is not lawful for anyone to seek refuge of the Jinn, as Allah, the Exalted, says :

> "And indeed (O Muhammad) individuals of mankind used to invoke the protection of individuals of the Jinn, so that they increased them in revolt."
>
> (Al-Qur'an 72 : 6)

It is for this reason that the scholars have forbidden from all incantations and amulets having any polytheistic words. They have forbidden from all those amulets the wording of which is not intelligible to anyone for there is every likelihood of polytheism in their wording. It is, therefore, not permissible to swear by any one save Allah.

Meaning of Tawassul

Begging of Allah through the *wasilah* (mediation) of others than Allah implies that a man is either adjuring Allah by the creatures or is begging of Allah by some means just as the three persons straitened in a cave sought *wasilah* of their righteous deeds or just one would seek *wasilah* of the prayer of the Holy Prophet (peace and blessings of Allah be upon him) and that of the righteous personages. Begging of Allah by adjuring Him by the creatures is unlawful. begging by means which warrant the grant of the supplicatious, viz., begging of Allah through the *wasilah* of the righteous deeds performed in obedience of Allah and His Messenger, begging through faith in the Holy Prophet (peace and blessings of Allah be upon him) and companionship and friendship with him, is, however, lawful. Begging of Allah through the *wasilah* of the mere persons of the Prophets and the righteous, is not permissible under Shari'ah. A majority of the scholars of the Shari'ah has prohibited such begging of Allah and they have said that it is not lawful. Some scholars have, however, permitted it. But the former version is preferable as already discussed. Supplications to Allah by means which do not warrant their grant is not lawful. On the

contrary, it is lawful to make supplication to Allah by means which warrant its grant just as one supplicates to Allah through the *wasilah* (mediation) of the prayer of the righteous and that of the good deeds, for the prayer of the righteous is a means of the reward of Allah on us. As we seek the *wasilah* (mediation) of their prayers and our good works, we seek *wasilah* (mediation) with Him. Allah, the Exalted, says :

> "O ye who believe ! fear Allah and seek some *wasilah* with Him."
>
> (Al-Qur'an 5 : 35)

Wasilah in this context implies good works. Allah, the Exalted, at another place, says :

> "Those whom they call upon, seek the way of approach (*wasilah*) to their Lord."
>
> (Al-Qur'an 17 : 57)

Benefiting Wasilah

If we do not seek the *wasilah* of the prayer of the Prophets and the righteous or of our good works, but we seek *wasilah* with Allah of the persons of the Prophets, etc., while their persons are not a means of the grant of our supplication, we are, in fact, seeking no *wasilah*. For this reason, this sort of *wasilah* has not been reported from the Holy Prophet (peace and blessings of Allah be upon him) in any authentic tradition. This *wasilah* has not reached us from the past righteous scholars as well. In Mansak Al-Maruzi, a prayer containing a supplication to Allah through the *wasilah* of the Holy Prophet (peace and blessings of Allah be upon him) has been transmitted on the authority of Ahmad b. Hanbal. But most probably this prayer indicates the permissibility of adjuring Allah by the Holy Prophet (peace and blessings of Allah be upon him), as a tradition reported on the authority of Imam Ahmad indicates this fact. But the most eminent scholars hold such supplications as unlawful.

High Position of the Divine Prophets

There is no shadow of any doubt that the Divine Prophets

(peace be upon them) enjoy very high place in the sight of Allah, as Allah, the Exalted, has described the lofty position of Moses and Christ (peace be upon both of them). But their high ranks and degrees in the sight of Allah are benefiting only to them. We can benefit ourselves with their high ranks by submitting to them and loving with them. When we seek the *wasilah* with Allah, the Glorious, of our faith in His Holy Prophet, love and friendship with him and by following his Sunnah, we seek one of the greatest means of approach to Him. If we seek *wasilah* of the person of the Holy Prophet (peace and blessings of Allah be upon him), while we do not seek *wasilah* of our affirmation of faith in him and submission to his dictates, then this sort of *wasilah* is not lawful and has no significance. Thus he who seeks *wasilah* of the creature while he does not seek *wasilah* of faith, seeks *wasilah* of the person of the creature and not of his obedience. What *wasilah* then does he seek ? When a man seeks *wasilah* with a person, he intends to seek his intercession. For instance, he requests the father or a friend of a person, whose intercession he seeks, to make intercession with him in his favour. This is lawful. Or, when a person seeks *wasilah*, he intends to adjure Allah by somebody. It should be borne in mind that adjuring Allah by the creatures is not lawful ; nor is it permissible to adjure creature by creature. Or, this man seeks the *wasilah* of the means which warrant the grant of supplication, as Allah, the Exalted, has said :

> "And fear Allah by Whom you demand (your rights) from one another and ties of kinship."
>
> (Al-Qur'an 4 : 1)

It has been explained that adjuring and conjuring Allah by others than Him is not lawful. Nor is it lawful to adjure Allah by the creatures But as for seeking *wasilah* of a person to Allah through the intercession of a person whom He has permitted to make intercession, it is lawful. The blind companion had requested the Holy Prophet (peace and blessings of Allah be upon him) to pray for him, just as the Companions of the Holy Prophet (peace and blessings of Allah be upon him) requested

him to pray for rainfall. The blind man by saying "I turn to Thee through Thy Prophet Muhammad, the Prophet of Mercy" meant to turn to Allah through his prayer and intercession for him. Therefore, the tradition concludes with the words اللهم شفعه فی (Allah, grant his intercession in my favour). Thus, all the scholars are in full agreement with what is transmitted in the hadith and it is beyond the scope of our discussion.

Investigation into an Ayat (verse)

Allah, the Exalted, has said :

"And fear Allah by Whom you demand (your rights) from one another and ties of kinship."

(Al-Qur'an 4 : 1)

According to the recitation of the above verse as agreed upon by the majority of the scholars, they demand (their rights) by Allah only and not by the ties of kinship. Their demanding their rights by Allah includes their making others to swear by Allah and entering into covenant in the name of Allah. Some scholars have recited the word ارحام. This recitation of the word implies : Fear Allah by Whom and by the kinship you demand (your rights) from one and other. On the basis of this recitation, a section of the past righteous has maintained that the Arabs used to demand their rights from one another in the name of Allah, and the ties of kinship they had with one another. They say that the practice of the Arabs does not furnish an argument for the permissibility of demanding something with reference to the ties of kinship. Take for granted, that the verse provides a basis for the lawfulness of this practice, the words اسالك بالرحم (I demand from you by kinship) will not be construed to mean make one swear by the ties of kinship. Here there is no room for a swear. It will imply that a person demands something with reference to the ties of kinship which serve as a means for the acceptance of his demand. In other words, these ties make certain rights of some persons obligatory on the others, just as the three persons confined in a cave supplicated to Allah through their good works or just as the Companions of the Holy Prophet (peace and blessings of Allah be upon

him) supplicated to Allah through his prayer and intercession. It is why the Amir of the Faithful, Hadrat 'Ali (May Allah be pleased with him), would give to his cousin, 'Abdullah b. Ja'far when he demanded his right with reference to his ties with Ja'far. This does not come within the purview of conjuring one by the other. For, had 'Abdullah to conjure Hadrat 'Ali (may Allah be pleased with him) he would have conjured him by Allah.

Praying to Allah with reference to one's right

In this context, Ibn Majah has transmitted a hadith on the authority of Abu Sa'id who reported that as the Holy Prophet (peace and blessings of Allah be upon him) went forth for prayer, he would pray :

> "Allah, I beg of Thee with reference to the right of suppliants that is upon Thee, and by this walk of mine. Verily, I have not set forth for mischief, nor in haughtiness, nor to be seen of, nor to he heard of. I have set forth to protect (myself) from Thy wrath and to seek Thy pleasure. I pray to Thee to rescue me from the Hell-Fire, to forgive me my sins. For, verily, there is none to forgive save Thee."

In the chain of the transmission of this hadith, we find 'Atiyyah Al-Kauni, who in the sight of the traditionist is a weak (*da'if*) narrator. However, if the hadith is supposed to be true, it has two implications : First, making supplications to Allah by the right of the suppliants and by the right of the walkers in obedience of Allah. The right of the suppliants on Allah is that He grants their supplication and the right of those who walk in obedience of Allah is that He rewards them for their obedience. This is a right that Allah Himself has made incumbent upon Him. It does not behove the creatures to make anything incumbent upon Allah, the Exalted. In this context, Allah says :

"Allah has betaken on Himself mercy."

(Al-Qur'an 6 : 64)

"To help the believers is incumbent upon Us."
(Al-Qur'an 30 : 47)

"It is a promise that is incumbent on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth his covenant better than Allah ?"
(Al-Qur'an 9 : 111)

Right of Creature over Allah

The tradition of Hadrat Mu'adh as transmitted in Sahih Bukhari, indicates :

"The right of Allah over His servants is that they should worship Him and should not associate aught with Him ; and the right of (His) servants on Allah, as they do these (deities to Allah) is that He should not torment them."

In Sahih Bukhari, on the authority of Abu Dharr (may Allah be pleased with him), the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said that Allah, the Blessed and High, said :

"O My bondmen, I have made wrong (zulm) unlawful for Me, and I have declared it unlawful among you. So wrong not with one another."

When the right of the suppliants and the worshippers over Allah is the acceptance of their prayers and His vicegerency on the earth, it is lawful as well as benefiting to make supplication to Allah by this right. In the same way, this hadith has a mention of seeking refuge by the Holy Prophet (peace and blessings of Allah be upon him) :

"I seek refuge of Thy pleasure against Thy wrath, and of Thy pardon against Thy torment ; and I seek Thy refuge from Thee ; Thy praise is uncountable ; Thou are as Thou hath praised Thyself."

In this way, just as seeking refuge of Allah's pardon, which is His action, is lawful, in the same way it is lawful to make supplication to Him by His reward which is also His action.

Secondly, the prayer is made to Allah and a good work is done for His sake with the exclusion of any one else which serves as a means of the achievement of one's end. This is like seeking mediation (tawassul) by the prayer of the Holy Prophet and the righteous of his Ummah. It has already been mentioned that prayer through the Holy Prophet (peace and blessings of Allah be upou him) means either adjuring Allah by him or making him as a means of acceptauce of the prayer. Thus, if the words of the hadith بحق السائلين عليک (I pray to Thee by the right of the suppliants on Thee) are meant for adjuring Allah by them, then such a supplication is unlawful. For, it is not lawful to adjure Allah by any creature besides Him. But if this right of the suppliants is construed to mean a means for acceptance of prayer, then it is not objectionable to pray with these words. The meaning here is prayer to Allah and His worship. All these forms of supplications are similar with one another. None of these supplications proves the permissibility of making prayer through the wasilah of the creatures without their prayer or our own good deeds.

When a suppliant says, "I beg of Thee (O Allah) by the right of the angels, or by the right of the Prophets and that of the righteous"—and he does not adjure any one besides Allah by the right of these creatures—and when it is not lawful for him to adjure Allah by this right or to conjure the creatures by that, then how can it be lawful to adjure Allah by that right ? But if he does not conjure Allah by that right and only seeks a means by that right, then there is no means in the mere persons of these noble and eminent creatures, which may warrant the achievement of his end. He should seek the means of faith in the angels and the Prophets or the angels and the Prophets themselves make a prayer in their favour. But a sizable number of people have become accustomed to adjure Allah by them till someone of them says : حقک علی اللہ (Thy right is over Allah) and حق هذه الشيبة علی اللہ (this old aged has a right on Allah).

The Lawful Supplication

If a person says "I beg of Thee (O Allah) by the right of so and so personage" and he means to say "I beg of Thee (O Allah) by my faith in that personality and my love for him," then it is one of the greatest *wasilahs*. If any one prays in these words with the above sense in mind, it is quite right. But, generally these words are not taken in this sense. If a person prays, "I beg of Thee (O Allah) by my faith in Thee and in Thy Prophet", or he prays, "I beg of Thee (O Allah) by my faith in Thy Prophet and by my love for him." he prays in the most excellent manner. Allah, the Exalted, has said in regard to the prayer of the believers :

> "Our Lord ! Lo ! We have heard an announcer calling unto Faith : "Believe ye in your Lord." So we believed. Our Lord, therefore forgive us our sins, and remit from us our evil deeds and make us die the death of the righteous."
>
> (Al-Qur'an 3 : 119)

> "Those who say : Our Lord ! Lo ! We believe. So forgive us our sins and save us from the chastisement of Hell-Fire."
>
> (Al-Qur'an 3 : 16)

> "Lo ! There was a party of My slaves who said : "Our Lord ! We believe, therefore forgive us and have mercy on us for thou art best of all who show mercy."
>
> (Al-Qur'an 23 : 109)

> "Our Lord ! We believed in that which Thou hath sent and we followed the Messenge. So write us along with the witnesses."
>
> (Al-Qur'an 3 : 53)

Hadrat Ibn Mas'ud used to pray :

> "Allah ! Thou commanded me and I obeyed ; Thou called me and I responded ; and it is the dawn, so forgive me."

In this context, a hadith is transmitted regarding three persons whom rain overtook. They took refuge in a cave ; a big stone shut them in and they prayed to Allah seeking wasilah (mediation) of their good works. The stone was removed from the mouth of the cave. This hadith has been recorded in Bukhari and Muslim.

The Dead Revives

Abu Bakr b. 'Ali Dunya says : Khalid b. Khirash al-'Ajlani and Isma'il b. Ibrahim reported to us from Salih al-Muriyy from Thabit that Anas (may Allah be pleased with him) said, "We visited a person from the Ansar (Helpers) who was seriously ill. We were there till he breathed his last. We stretched cloth on him. He had a very old mother who was standing by his head. Some of us turned to her and said, "Take your calamity from Allah." She said, "What is that ? Has my son died ?" We said, "Yes." She said, "Are you true in what you are saying ?" We replied in the affirmative. She stretched out her hands towards Allah and prayed, "Allah, Thou knowest that I embraced Islam and migrated to Thy Holy Prophet (peace and blessings of Allah be upon him) with the hope that Thou wilt help me in every adversity. So burden me not with this distress today." The narrator has said that she then removed the cloth from his face and he was alive again till they took meals with him.

Prayer of Hadrat Dawud (peace be upon him)

Abu Na'im, in his book Al-Haliyah, has reported that Hadrat Dawud (peace be upon him) said, "I beg of Thee (Allah) by the right on Thee of my forefathers, Abraham and Issac and Jacob. Upon this Allah revealed to him : O David ! What right your forefathers have on Me ?" This version undoubtedly furnishes no argument valid in Shari'ah nor the Israelite traditions are dependable, there is no harm to derive benefit out of them.

The term Companions (may Allah be pleased with them)

It is proved on the basis of the Sunnah that it is lawful to seek the prayer of a person alive just as it is lawful to ask for anything from him that is in his power. As regards the dead or the absent creaturs, it is not lawful to ask for anything from them. It is highly a brief and ambiguous thing to seek the *wasilah* of the Holy Prophet (peace and blessings of Allah be upon him). In the jargon of the Companions of the Holy Prophet (peace and blessings of Allah be upon him), these words mean to seek his prayer and intercession. Thus they sought his wasilah through his prayer and intercession and his prayer and intercession are the greatest means of mediation with Allah. But, in the usage of the majority of people, these words convey the sense of making supplication to Allah and adjuring Him by the person of the Holy Prophet (peace and blessings of Allah be upon him).

It is not lawful to conjure Allah by any creature. Rather, it is not lawful for the creature to swear by the Prophets. Accordingly, one should not say : O Lord ! I conjure Thee by Thy angels or by Thy Ka'ba, or by Thy righteous servants, just as it is not lawful to conjure any person by these things. Instead one should adjure Allah by His Names and Attributes. It is, therefore, in consonance with the Sunnah to supplicate to Allah in His Names and Attributes. One should pray :

> "I beg of Thee, for to Thee is due all praise. There is no deity save Thee, the Bountiful, the Originator of the heavens and the earth, O Thou Glorious and Mighty, O Ever-Living, O All-Sustaining, Self-Subsisting. I beg of Thee for Thou art Allah, the One, Independent, Who begotteth not, nor is begotten and there is no comparable unto Him."

> Similarly : "Our Allah ! I beg of Thy Throne, by the Mighty Parlour of Thy Throne, by the culmination of mercy of Thy Book ; by Thy Great Name ; and Thy High Rank and by Thy Perfect Words."

There are two opinions regarding the validity of this prayer.

Ash-Sheikh Abu al-Hussain al-Quduri in his Sharh al-Karkh says :

> "Bushr b. Al-Waleed said, "I heard Abu Yusuf saying: Abu Hanifa said : It does not behove any one to pray unto Allah except by Allah, the Mighty and Glorious. He disliked to say : (I beg of Thee) by the Mighty Parlour of Thy Throne or by the right of Thy creatures."

This is the opinion of Imam Abu Yusuf. He says: "The Mighty Parlour of His Throne" stands for Allah and it is not disliked. It is, however, disliked to say : (I beg of Thee O Allah) by the right of Thy Prophets and Messengers ; and by the Holy House and the Mash'aril-Haram." Al-Quduri holds that it is not lawful to beg of Allah by His creatures, for the creatures have no right over the Creator. This shows that Imam Abu Hanifa and Abu Yusuf do not permit to beg of Allah by any one else than Him.

Swearing of Allah by the Creature

If it is said that the Lord God swears by the creatures He likes and it is permissible for us to swear by any one else than Allah, then can it be held that conjuring Allah by His creatures is lawful ? The reply to this objection is that swearing of Allah by His creatures aims at the praise and eulogy of His creatures and the mention of His Signs. But conjuring Him by the creatures on our part constitutes polytheism, if we induce any one to bestow upon us by this swearing or to prevent him from a deed or to testify or belie a news. If a person says to a person, "I beg of you by such and such person," then if he says these words for the purpose of conjuring, it is not lawful to conjure a person by any one else than Allah. The compensation for this is to be paid by one who conjures a person by the creature and not by the person who is conjured. This point has been spelled out by the Jurists of Islam. But if a person does not, by the above words, mean conjuring a person by any creature, it will be like asking for a thing. For this, neither of the two has to pay compensation.

Another form of Conjuring Allah

It is obvious that begging of Allah by His creatures has two connotations. Either he adjures Allah by the creature. This is not lawful. Or he begs of Allah by the creature. The detailed discussion has already been made on this point. If a person says, "By God, I will do that," there is no compensation on any one. If he says, "I conjure thee by Allah that you must do that" or says "By God, you must do that" and the addressee does not fulfil the words, the person who makes any one swear has to pay the compensation. As regards a person who conjures Allah by saying "Lord, I conjure Thee that Thou must do that" as Bra' b. Malik and the other past righteous used to say, it is recorded in Sahih Bukhari that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "There are many a person with dishevelled hair, covered with dust, with shabby clothes, who are repulsed from door to door, if they conjure Allah, He fulfils that swearing."

In Sahih Bukhari, it is also transmitted that when Anas b. An-Nadar said, "By Him Who sent thee (O Prophet) with Truth the teeth of Rabi will not be broken," the Holy Prophet (peace and blessings of Allah be upon him) said, "Anas, the Book of Allah prescribes a qisas (retaliation)." But the people excused him. Upon this, the Holy Prophet (peace and blessings of Allah be upon him) said : "There are some servants of Allah ; if they conjure Allah . He fulfils their swearing." This matter comes within the purview of adjuring Allah that He must do that work It is conjuring Allah and not conjuring Him by the creature.

The Best Prayers

The creature should invoke Allah with prayers prescribed by the Shari'ah founded on the Qur'an and the Sunnah. There is no shadow of doubt regarding the excellence of these prayers and they form the right path—the path of those on whom Allah has bestowed His reward, viz., the Prophets, the truthful, the martyrs and the righteous, the best companions.

It has already been discussed that a tradition, as reported by the people, that Holy Prophet (peace and blessings of Allah be upon him) said, "As you are in some need, you should beg of Allah by my high rank (in the eye of Allah)" is a false tradition which finds no trace in the books of hadith. However, it is lawful in Shari'ah to invoke benediction on the Holy Prophet (peace and blessings of Allah be upon him) in every prayer. It is why that when the scholars mentioned the prayer for seeking rain, they mentioned invoking blessings on the Holy Prophet (peace and blessings of Allah be upon him). They did not mention that it is permissible for the Muslims to seek Holy Prophet's wasilah in every prayer, just as no scholar has mentioned to pray to others besides Allah and seek help from others than Allah in any set of circumstances. The prayer to any one else than Allah is infidelity. Therefore, praying to the deceased and the absent personages, the Prophet as well as others, has not been reported as lawful by any one of the past righteous and the leading scholars. However, some of the successors, who were not counted among the leading scholars, have expressed their opinion in opposition of the above views. They hold it lawful to pray thus : "I beg of Thee by high rank of our Prophet or by right (on Thee)." The successors have narrated such prayers but these were not Sunnah of the Holy Prophet (peace and blessings of Allah be upon him). On the contrary, the Sunnah opposes such prayers as reported by Imam Abu Hanifa and Imam Abu Yusuf.

I have observed in the juristic verdicts (Fatawa) of Abu Muhammad b. 'Abdul Salam that it is not lawful to seek wasilah (mediation) to Allah of any one of His creatures with the exception of His Holy Prophet (peace and blessings of Allah be upon him) if the hadith concerning the blind companion is authentic. But this hadith does not indicate the validity of the wasilah of the Holy Prophet (peace and blessings of Allah be upon him). It only implies seeking the wasilah of his prayer. It does not prove to conjure Allah by the creature or to beg of Him by His Prophet. Those who seek wasilah of the Holy Prophet's person for the grant of their prayer, deviate from the

path ordained to be followed, which is most benefiting for them, to a path not comparable with the course of action prescribed by the Shari'ah.

To invoke blessings on the Holy Prophet (peace and blessings of Allah be upon him) is one of the greatest wasilahs by which a prayer is granted. Allah has also ordained this for the believers.

As for invoking blessings on the Holy Prophet (peace and blessings of Allah be upon him) in prayers, it has the sanction of the Holy Qur'an and the Sunnah and the consensus (*Ijma*). Allah, the Exalted, says :

> "Verily, Allah and His angels shower blessings on the Prophet. O ye who believe, invoke blessings on him and salute him with a worthy salutation."
>
> (Al-Qur'an 33 : 56)

In Sahih Bukhari, the Holy Prophet (peace and blessings of Allah be upon) is reported as saying :

> "He who invokes blessings on me for one time, Allah showers blessings on him for ten times."

Hadrat Fadala b. 'Ubaid, the Companion of the Holy Prophet (peace and blessings of Allah be upon him) reported that the Holy Prophet (peace and blessings of Allah be upon him) heard a person making a prayer in his prayer (Salat) without praising Allah. He did not invoke blessings on the Holy Prophet (peace and blessings of Allah be upon him). Upon this, the Holy Prophet (peace and blessings of Allah be upon him) said : "He hastened to finish his prayer". Then he called him and said to him or to some one else : "As any one of you offers prayer, he should commence it with the praise of his Lord, then he should invoke blessings on the Holy Prophet and then should pray for whatever he likes." This tradition has been transmitted by Ahmad, Abu Dawud, Tirmidhi and Nasa'i. The wording of the hadith is of Ahmad and Abu Dawud. Tirmidhi holds it a sahih (authentic) hadith.

Imam Muslim has transmitted that 'Abdullah b. Amr b. Al-'As heard the Holy Prophet (peace and blessings of Allah be upon him) as saying :

> "As you hear (the call of) the Mu'adhdhin, recite like what he pronounces. Then invoke blessings on me, for, verily, whoever invokes on me one blessing, Allah showers on him ten blessings. Then beg of Allah *wasilah* for me, for it is a rank in the Paradise, nobody deserves it save a servant of the servants of Allah and I do hope that I will be that (servant). So whoever begs of Allah *wasilah* for me, intercession will become lawful for him."

In Nasa'i and Sunan Abu Dawud, it is reported on the same authority that a person said : Allah's Messenger, the mu'adhdhins have excellence over us." The Holy Prophet (peace and blessings of Allah be upon him) remarked, "Recite what the mu'adhdhins announce. As the call (for prayer) is finished, beg of Allah (what you like), it will be granted to you."

In al-Musnad, Jabir b. 'Abdullah (may Allah be pleased with him) is reported to have said :

> "He who prays as the mu'adhdhin announces the call (for prayer) : Our Allah, the Lord of this call that is announced and the benefiting prayer, shower blessings on Muhammad and is pleased with him whereafter there is no wrath, Allah grants his prayer."

Hadrat Anas b. Malik reported that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "The prayer (made) between *Adhan* and *Iqama* (standing posture in prayer) is not rejected."

This hadith has been transmitted by Ahmad, Abu Dawud, Tirmidhi and Nisa'i and Nisa'i declares it hasan hadith.

Sahl b. Sa'd reported the Holy Prophet (peace and blessings of Allah be upon him) as saying :

"There are two hours in which the gates of Heaven are opened ; verily, rarely the prayer is returned to one who makes prayer at the time of disease and while a man is in an array for the cause of Allah."

(Abu Dawud)

In al-Musnad and Tirmidhi, it is transmitted that Tufail b. 'Ubayy b. Ka'b reported from his father that the Holy Prophet (peace and blessings of Allah be upon him), as one-fourth of the night passed, would stand and say :

"O mankind, remember Allah ; the first trump resoundeth and the second followeth it ; death hath visited in all its form."

Ubbay said : "Allah's Messenger, I abundantly invoke blessings on you. How many of my blessings should I reserve for you ?" The Holy Prophet said, "As many as you like." He said, "Should I reserve one-fourth ?" The Holy Prophet said, "As many as you like. If you increase it, it will be better for you." He again said, "Should I reserve two-third ?" The Holy Prophet said, "As many as you like and if you increase it, that will be better for you." He then said, "Should I reserve (all of) my invoking of blessings for you ?" He remarked : "Then, Allah will make sufficient for you as regards your griefs of this world and the next world." In the other version, the wording is : Then Allah will relieve you of your grief and will forgive your sins (اذا یکفی ھمک و یغفر ذنبک). The word *Salati* (my blessings) appearing in the question of the person "How many blessings should I reserve for you ?" conveys the sense of *du'ai* (my prayers). The word *Salat* in the lexicon means prayer. Allah, the Exalted, says :

"And pray for them, for verily thy prayer is a means of solace for them."

(Al-Qur'an 9 : 103)

The Holy Prophet (peace and blessings of Allah be upon him) has prayed :

"Allah, shower blessings on the progeny of Abu Aufa."

A woman said :

"Allah's Messenger, pray for me spouse."

Upon this, the Holy Prophet (peace and blessings, of Allah be upon him) said, "May Allah shower blessings on you and your spouse."

In the hadith of Ubayy, the man meant to say that he abundantly prayed for earning good and dispelling evil. He had asked the Holy Prophet as to how many prayers he should reserve for him and he had replied that he could reserve for him as many prayers as he liked. When the man said that he wanted to reserve all the prayers for him, the Holy Prophet (peace and blessings of Allah be upon him) had observed that he would be then relieved of all his griefs and he would be forgiven all his sins. In another version, the Holy Prophet (peace and blessings of Allah be upon him) said :

"Then Allah will relieve you of your griefs of this world and the next world."

This is the main end of man for which he prays. The prayer is a means to achieve an end and to avert dreadful things.

The scholars of Islam have described the prayers prescribed by the Divine Law (Shari'ah) and have ignored the innovated prayers. We also must follow them. There are three stages in this context.

Firstly, a person invokes any one else than Allah while he is dead or is not present—all the Prophets and the righteous beings are equal in this regard—and he prays, "My master, grant me protection, or (he says) I seek protection by you or I seek help by you ; or help me against my enemy." It is much graver to say, "Forgive me and turn to me with mercy " A large number of the ignorant polytheists indulge in such things. It is, however, more heinous to prostrate before a grave or to observe prayer in the direction of the grave and to think that observing

prayer in the direction of a grave is more rewarding than observing prayer in the direction of the Qiblah. Some of them go to the extreme and say that this grave is the Qiblah of *Khawas* (persons of highest status) and Ka'ba is the Qiblah of *Awam* (the commoners). Still a thing more heinous than this is that one should think that a journey towards the grave of a person is pilgrimage, and hold that a number of journeys towards a particular grave is equal to one pilgrimage in reward. The extremists among them believe that a visit to a particular grave is more excellent than a number of pilgrimages. Such notions are out and out polytheism even if a large number of men hold them.

Secondly, one says to a deceased or an absent person from amongst the Prophets and the righteous, "Pray unto Allah for me (ادع الله لی), or "invocate your Lord for us", (ادع لنا ربک) or "supplicate to Allah for us" (اسال الله لنا), as the Christians said to Mary. There is least shadow of doubt that no scholar has declared even such a prayer as lawful. Such a prayer forms an innovation which no righteous personage in the past has acted upon. However, it is lawful to salute the inmates of the graves and to address them. The Holy Prophet (peace and blessings of Allah be upon him) used to instruct his Companions, as they visited the graves, to pray thus :

> "Peace be upon you, O dwellers of this town from the believers and the Muslims. We too, God-willing, are to join you. May Allah forgive us and you. We beg of Allah our and your security. Allah ! deprive us not of their reward nor subject us to trial after them. Forgive us and them."

Abu 'Umar b. 'Abdul Barr has reported the Holy Prophet (peace and blessings of Allah be upon him) as saying :

> "Nobody passes by a grave of a person whom he recognises in this world and pays salutation to him, but Allah sends back to him his soul till he pays salutation to him in response."

According to Abu Dawud, the Holy Prophet (peace and blessings of Allah be upon him) said :

"There is no Muslim who invokes peace on me but Allah sends back unto me my soul till I return salutation to him."

It should, however, be borne in mind that it is not permissible in Shari'ah to seek the prayer or anything else from the deceased personages.

In Muwatta Imam Malik, it is transmitted that Ibn 'Umar (may Allah be pleased with him) used to say : "Peace be upon you, Messenger of Allah. Peace be upon you, O Abu Bakr. Peace be upon my father." He used to make these prayers and go away.

'Abdullah b. Dina said : "I saw 'Abdullah b. 'Umar (may Allah be pleased with both of them) standing beside the sacred grave of the Holy Prophet (peace and blessings of Allah be upon him) and invoking blessings on him and praying for Abu Bakr and 'Umar (may Allah be pleased with them)." In the similar way, Anas b. Malik reported that people used to invoke peace on the Holy Prophet (peace and blessings of Allah be upon him). As they intended to make prayer for him, they turned their faces towards the Qiblah praying unto Allah. They did not pray to Allah with their faces directed to the apartment wherein is the grave of the Holy Prophet (peace and blessings of Allah be upon him). No doubt some jurists, mystics and the masses of the subsequent age have deflected from the right path, yet no Imam whose judgement and opinion is followed by the people or who enjoys good reputation for truthfulness, has indulged in un-Islamic pursuits.

The creed of the four big Imams (Jurists) of Islam, *viz.*, Imam Malik, Abu Hanifa, Shafi'i and Ahmad, is that as a man invokes peace on the Holy Prophet (peace and blessings of Allah be upon him) and intends to pray for himself, he should direct his face towards the Qiblah. They are at variance with one another regarding the time for invoking peace on him. Three of them, *i.e.*, Imam Malik, Shafi'i and Ahmad hold that one should

direct his face towards his apartment while invoking blessings on him. But Imam Abu Hanifa says that one should not direct one's face towards his apartment while invoking peace on him just as one does not turn one's face towards it at the time of prayer. This is a unanimous decision of all schools of thought. Again, there are two opinions about his Religion : (*i*) he used to keep the apartment at his back or (*ii*) at the left side. This is their controversy regarding invoking peace. But as regards prayer, they have no difference of opinion that one should direct one's face towards Qiblah and not towards his grave.

Imam Malik's Tradition criticised

An episode is narrated from Imam Malik. As Mansur asked him about directing face towards the Holy Prophet's apartment, he permitted him to do so and said : The Holy Prophet is your intercessor (wasilah) and the intercessor (wasilah) of your genitor Adam." This episode is merely a false attribution to Imam Malik. The chain of transmission of this tradition is not familiar to any one and is inconsistent with authentic traditions narrated with sound chains of transmission in the books of his Companions and disciples as Isma'il b. Ishaq al-Qadi has described. It is said that he (Imam) was asked about the people who prolong their stay while praying for themselves with their faces towards the apartment. The Imam disapproved of it and said that it was an innovation not practised by the Companions of the Holy Prophet (peace and blesssngs of Allah be upon him) and their successors. The Imam, on the other hand, says :

> "Nothing will improve the latter portion of this Ummah except that which improved its earlier portion."

Undoubtedly, the viewpoint of Imam Malik is right. The traditions of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and their successors manifest that it was not their practice or habit to face towards the grave. Had it been permissible under Shari'ah to direct face towards the grave at the time of prayer, they would have possessed better

knowledge of it and they would have preceded their successors to act upon this knowledge. Prayer is made exclusively to Allah. Therefore, it is prohibited to direct faces towards the grave while praying unto Allah just as it is prohibited to direct one's face towards the Holy Prophet's grave while observing prayer. In Sahih Muslim, it is transmitted on the authority of Abu Murthad al-Ghanawi that the Holy Prophet (peace and blessings of Allah be upon him) said :

> "Stand not by the graves, nor observe prayer with face towards them."

It is, therefore, not lawful to turn faces to anything like graves, neither to the graves of the Prophets nor to the graves of others in the light of this Sahih Hadith. There is no difference of opinion among the Muslims that it is not lawfnl in Shari'ah to go and face towards the graves. It is, rather, a bad innovation. In the similar way, it is not permissible to direct faces towards anything of the nature of graves at the time of making prayer, irrespective of the fact that the graves are of the Prophets (peace be upon them) or of the righteous people. When it is not lawful to direct face towards a grave while making prayer to Allah, the prayer to the deceased persons in itself is more unlawful. Similarly, just as it is not lawful to observe prayer with face towards the grave, it is also unlawful to observe prayer for the Holy Prophet (peace and blessings of Allah be upon him).

It is evident that one should not supplicate to the deceased for anything, nor should he ask him to pray to Allah. It is not lawful for any one to complain to the deceased against any of the calamities of the world and the trials of the Religion even if it is lawful to complain to him against such a calamity or trial during his lifetime for it does not constitute polytheism. But a complaint to the deceased after his lifetime is polytheism. The reason for this is that, during his life, a person is bound to respond to any one who makes a request to him for it brings for him a reward ; but after his death he is not bound to respond to

anyone's request. Whatever the deceased do of the remembrance of Allah and prayer to Him—as Hadrat Moses (peace be upon him) observes prayer in his grave, or as the Prophets observed prayer in the lead of the Holy Prophet (peace and blessings of Allah be upon him) at the Night of Ascent (*Lailatul-Mi'raj*) in the Holy House (*Baitul-Maqdas*) and as the inmates of the Paradise and the angels glorify Allah—they benefit thereby. They do all these good deeds for Allah makes them pleasing for them and grants succour for them. These good works are not obligatory on them by which other servants of Allah have been tried.

No tradition has reached down to us about the lawfulness of making supplication to the deceased. The deceased are bound to do whatever they have been ordained to do even if a human being does not pray them to do, just as the angels are bound to carry out the commands given to them. They only obey the dictates of their Lord and do not obey the orders of the creatures. Allah, the Exalted, says :

"And they say : The Beneficent hath taken unto Himself a son. Be He glorified ! Nay, but (those whom they call sons) are honoured servants."

"They speak not until He has spoken, and they act by His command."

(Al-Qur'an 21 : 26-27)

Supplications to a person in his life do not make it lawful to make supplications to him even after his death, even if it is permissible to observe prayer in his house and it is lawful to make it a place of worship. But as a person is buried in his house, it is made unlawful to make it a place of worship just as the Holy Prophet (peace and blessings of Allah be upon him), as transmitted in Sahihain (Bukhari and Muslim), said, "May Allah curse the Jews and Christians who took the graves of their Prophets as places of worship." If it was not feared (that the Holy Prophet would be worshipped), his grave would have been constructed in the open. But the Holy Prophet (peace

and blessings of Allah be upon him) disliked that it should be taken as a place of worship.

In the Sahih Muslim, the Holy Prophet (peace and blessings of Allah be upon him) said :

"Verily, those who preceded you took the graves as places of worship. Lo ! Take not you graves as the places of worship. I forbid you from that."

It was lawful to observe prayer in the lead of the Holy Prophet (peace and blessings of Allah be upon him) during his lifetime. It was rather the most excellent deed. But it is not lawful to observe prayer with face to his grave after his demise. Similarly, during his lifetime, it was permissible to seek instructions, religious verdicts and judgement of disputes from him, but it is not permissible to seek such things after his demise. Such examples are abundant.

Visit to the Holy Prophet's Grave

Imam Malik and others disapprove that a person should say, "I visited the grave of the Holy Prophet", for, these words are not traceable anywhere. All the traditions narrated in connection with paying visit to the grave of the Holy Prophet (peace and blessings of Allah be upon him) are weak, rather spurious. The word "visit" conveys two senses to the later scholars and generally implies the innovated visit (*Ziyaratul-Bid'iyah*) which involves polytheism, *e.g.*, a grave is visited with the aim to make supplication to it or to pray to Allah by the grave or to pray to Allah beside that.

The permissible visit (*Ziyarat-ush-Shari'ah*) is the visit that is paid for Allah's sake for making prayer for the deceased and invoking peace on him just as one observes funeral prayer over his bier. This kind of visit is permissible in Shari'ah. But most of the people pay visit to the graves in the former sense. Thus, Imam Malik has disliked to say, "I have paid visit to his grave." It involves a confusion and ambiguity of meaning which the innovators and the polytheists attach to it.

Thirdly, it is said, "I beg of you by such and such person or by the high rank of so and so person that he has in your eye." It has already been mentioned that Imam Abu Hanifa and Abu Yusuf have forbidden such prayers. It has also been made obvious that these words are not known to the Companions of the Holy Prophet (peace and blessings of Allah be upon him). Instead they sought wasilah of the prayer of Ibn 'Abbas in place of the wasilah of the Holy Prophet (peace and blessings of Allah be upon him).

It has become obvious that the word tawassul has two senses: the sense which the Companions of the Holy Prophet (peace and blessings of Allah be upon him) attached to it; and the sense which they did not attach to it. The words *tawassul* and *tawajjuh* in the usage of the Companions mean *tawassul* and *tawajjuh* through the prayer and intercession of the Holy Prophet (peace and blessings of Allah be upon him). It is, therefore, lawful to seek wasilah of the prayer of every believer.

A Spurious Hadith

Some of the mystics argue for tawassul by the grave with the hadith according to which the Holy Prophet (peace and blessings of Allah be upon him) said :

> "As you face some calamity, it is incumbent upon you to turn to the inmates of the graves (for help) ; or seek help of the inmates of the graves."

This hadith is a lie forged against the Holy Prophet (peace and blessings of Allah be upon him) according to the unanimity of opinion of all those who are well-versed in hadith. No scholar has reported this hadith, nor anything to this effect is traceable in the dependable compilations of ahadith. Allah, the Exalted, says :

> "And trust thou in the Ever-living Who dieth not, and hymn His praise. He sufficeth as the knower of His bondmen's sin."
>
> (Al-Qur'an 25 : 58)

The Holy Prophet (peace and blessings of Allah be upon him) has forbidden even such things as resemble that, *viz.*, taking the graves as the places of worship and has cursed one who goes there for the sake of prayer and has warned those who have some similarity with him, for it is the root-cause of the worship of idols. Allah, the Exalted, says :

> "And they say : Forsake not your gods. Forsake not Wadd, nor Suwa' nor Yaghuth and Ya'uq and Nasr."
>
> (Al-Qur'an 71 : 23)

They were the righteous and pious personalities of the people of Noah. As they passed away, people sat beside their graves, made their portraits and then made idols according to their portraits. The hadith of Ibn 'Abbas and the views of the past scholars have already been described.

The Prophets had One Religion

The polytheism declared unlawful by the Holy Prophet (peace and blessings of Allah be upon him) is also prohibited in the Shari'ahs of the other Divine Prophets. We find in the Torah that Hadrat Moses forbade the Israelites to pray unto the deceased and to indulge in other polytheistic pursuits. He also pointed out that it was a cause for the torment of Allah to any one who did so. The religion of all the Prophets (peace be upon them) was one and the same although their Shari'ahs (Codes of Life) varied with one another. In Sahih Bukhari, Abu Huraira (may Allah be pleased with him) has reported that the Holy Prophet said : "Verily, we, the section of the Prophets, are one as regards our religion (Din)." In the Holy Qur'an, Allah, the Exalted, says :

> "He has ordained for you that religion that He commanded unto Noah, and that which We inspire in thee (Muhammad), and that which We commanded unto Abraham and Moses and Jesus, saying : Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them."
>
> (Al-Qur'an 42 : 13)

Again, He says :

"O ye Messenger, eat of the good things, and do right. Lo ! I am aware of what ye do.

"And lo ! this your religion is one religion and I am your Lord, so keep your duty unto Me.

"But they (mankind) have broken their religion among them into sects, each sect rejoicing in its tenents."

(Al-Qur'an 23 : 51-53)

"So set thy purpose (O Muhammad) for religion as a man by nature upright—the nature (framed) of Allah, in which He hath created man. There is no altering (the law of) Allah's creation. That is the right religion, but most men know not—.

"Turning unto Him (only), and be careful of your duty unto Him, and establish prayer and be not of the polytheists ;

Of those who split up their religion and became schismatics, each sect exulting in its tenets."

(Al-Qur'an 30 ; 32)

This is the religion of Islam besides which Allah accepts no religion.

CHAPTER V

STRATAGEM OF SATAN

As it has become obvious that what has been ordained by Allah and His Messenger and what has been prohibited by Allah and His Messenger (peace and blessings of Allah be upon him) regarding the most excellent of the creatures, the most esteemed in the eye of Allah, the master of the progeny of Adam, the last in the line of Prophets, the most excellent of all the creatures, the past creatures as well as the creatures to come, and the greatest intercessor—Prophet Muhammad (peace and blessings of Allah be upon him)—it is also obvious that none of the Prophets and the righteous besides the Holy Prophet should be associated with Allah in the least ; his grave should not be taken as an idol to be worshipped ; nor should any one besides Allah be invocated neither in his lifetime nor after his death.

It is not lawful for any one to seek help of any one of the great personalities, whether deceased or absent, in this manner : "O my master, help me and avert from me the distress, I am in your protection." All such prayers constitute polytheism declared unlawful by Allah and His Messenger. The unlawfulness of polytheism in the religion of Islam is manifest.

Trickery of the Satan

The Satan leads astray and induces to crookedness all those who seek help of the absent or the deceased personalities near their graves just as he leads astray the idolators and allures them to evil. The Satans assume the appearance of the personalities who are invocated for help. They talk with them about some events in a way of an inspiration just as the Satans talk with the diviners and some of the news conveyed by them come out to be

true. But the element of falsehood in the things inspired by them is more than truth. They fulfil some of their needs and dispel some of their clamities. People think that a great personality has appeared from absence to help them or they believe that Allah has sent an angel in the guise of the great personality who has helped them. In fact, it is the Satan who assumes the appearance of a great personality in order to strengthen the polytheist in his error through the great personality whom he invokes for help just as the Satans enter into the idols and talk to the worshippers of idols and fulfil some of their needs. Then wrong conceptions were held by the polytheists of Arabia and are still found today in the Indian polytheists.

I know a number of events of this nature in which people invocated me and other pious personalities for help in our absence. They witnessed me and others whom they invocated for help coming to them flying in the air and dispelling their distress. As they narrated this event to me, I made it express that it was the Satan who assumed the appearance of the great personality whom people invocated for help so that people might believe that it was the miracle of their saint and be more firm in seeking help of the absent and the deceased saints. It is one of the main root-causes which leads polytheism to associating partners with Allah and to the worship of the idols. In the similar way, the Christians who seek help from their saints, see the Satan who comes to them in the guise of their Christian saint invocated for help and fulfils some of their needs.

The aim of the people who seek help of the deceased Prophets and the righteous and of the household (*Ahl-i-Bait*) of the Holy Prophet (peace and blessings of Allah be upon him), is that they too should have some inspirations or some beforehand information of some events be communicated to them. They hold it a miracle and some supernatural thing. Some of these people visit the grave of the saint whom they associate with Allah and invocate for help. The Satan sends down on them from air food, subsistence and arms for which people pray. The people take this trick of the Satan as a miracle of their saint whereas this is

all the strategem of the Satans. This is the main cause for the worship of the idols. Hadrat Abraham (peace be upon him) prayed thus :

"And (my Lord) preserve me and my descendants from worshipping idols. My Lord, lo, they led many of mankind astray."

(Al-Qur'an 14 : 35-36)

Hadrat Noah (peace be upon him) also made a similar prayer. It is known to all that a mere piece of stone does not lead astray a majority of the people without a cause that brings about their error. Further, none of the idolators believes that the saints have created the heaven and the earth. They only hold them their intercessors and mediators.

Wilful Worship of Satan

Some of the people made the statues of the Prophets and the pious persons while others made the images of the stars, the moon and the sun. Still some of the people made the idols of the jinn and the angels. Then, they worshipped the angels, the Prophets and the righteous persons or the sun and the moon but, in fact, they worshipped the Satans. These are the Satans only who desire that human race should worship them, and persuade them for their worship by all ways and means. Allah, the Exalted, says :

"And on the day (when) We shall muster all of them and say to the angels : Did these worship you ?

They will say : Be Thou glorified ! Thou art our Protector from them ! Nay, but they worshipped the jinn ; most of them were believers in them."

(Al-Qur'ah 34 : 40-41)

When a worshipper does not hold the worship of the Satan as lawful, the Satans seduce him to pray to the Prophets and the angels or the righteous about whom he has good views. But if a worshipper does not think the worship of the jinn as lawful they introduce themselves to him as jinn. The Satan searches

out his like in the guise of a human being so that he should prostrate before him, do some obscene deed with him, drink wine and eat swine's flesh. Most of the people do not know this. They rather think that whoever talks with them is either an angel or a jinn called the "unseen men" (*rijalul-ghaib*) and believe that such men are the friends of Allah away from the sight of people. These are jinn who assume the apppearance of mankind and other creatures.

Allah, the Exalted, says :

> "And indeed (O Muhammad) individuals of mankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt (against Allah)."
>
> (Al-Qur'an 72 : 6)

Worship of Jinn in Arabia

As any one of the jinn came down to a valley and frightened their inmates, a man used to say, "I seek protection of the great personality of this valley against its insane people." The people used to seek protection of the jinn and this attitude towards the jinn resulted into revolt on the part of the jinn. They used to say : Mankind seek our protection.

In the similar way, the Persian incantations and amulets were also based on the names of the jinn who were invoked and prayed for help. They were conjured by one whom they held in great esteem. For this reason, they were obeyed in certain matters. All this is a kind of sorcery and polytheism. Allah, the Exalted, says :

> "And they follow that which the Satans recited during the reign of Sulaiman. And it was not Sulaiman who disbelieved but the Satans disbelieved teaching the people sorcery and (they followed) that which was sent down upon the two angels in Babylon—Harut and Marut—(although) these two never taught it to any one but with telling him : We are (the source of) trial, so disbelieve not. But from them they learnt how to create a discord between man and

his wife. And they could harm none thereby save by Allah's will. And they learnt what (only) harmed them and profited them not. And knew they (well) that he who purchased, would have no share in the Hereafter. Vile indeed is that (art or gain accruing from it) for which they have sold themselves—had they but known it.

(Al-Qur'an 2 : 102)

Reality of the Miracles of Satans

The people believing in these infidelities sometimes fly in the air and sometimes the Satans carry them to Mecca and other places. Despite these superhuman feats, such persons are atheists who deny the prayers and other deeds made obligatory by Allah and His Messenger (peace and blessings of Allah be upon him) and declare lawful what has been prohibited by them. These Satans have association with such persons merely because of their infidelity, disobedience of and revolt against the Creator. But as soon as they make a sincere repentance, affirm faith in Allah and His Messenger (peace and blessings of Allah be upon him) and adhere to the obedience of Allah and His Messenger (peace and blessings of Allah be upon him), these Satans desert them and the Satanic news and inspirations disappear with them. I know a large number of such persons belonging to Syria, Egypt Hijaz and Yemen and much more in Iraq, Jazira, Khurasan and Rome. The towns of the disbelievers, polytheists, the Jews and the Christians are numerous.

The Satanic manifestations which are based on unbelief, disobedience and transgression of the Divine Commands, come into being as much as the causes of these manifestations emerge. When the faith and Unity of Divinity and the illuminating faculty of discrimination and conviction is forceful and where the signs of prophetic virtues manifest themselves strongly the Satanic condition become weak. In contrast with it, when disbelief, disobedience and revolt against the Divine Commands manifest themselves prominently, the Satanic inspirations work violently. A single person who possesses both these conflicting elements has combined in himself the faculty of both promoting

the faith and increasing hypocrisy. Sometimes he enjoys the sweatness of faith and at other times he stoops to hypocrisy. The staunch polytheists who have not embraced Islam, *viz.* Bakhshiya, Tuniya and Buddi, the scholars of the polytheists and the chiefs of the infidels of Turkey, India and Khuta have much Satanic experiences. Some one of them ascend in the air and report to them about some affairs of the Unseen. His tambourine too flies in the air and strikes the head of a person who deviates from their creed but nobody sees it beating him. Similarly, the mugs in which they drink wine revolve around them but nobody knows the power revolving them. If any one of them happens to be in a bewilderness and have guests, a variety of dishes descend upon him which suffice them. These are all the tricks of the Satans who go to the neighbouring towns and steal these foods from there. The Turks who are polytheists or infirm in faith have much of these experiences. The Tatars, however, have more these Satanic crafts.

How does the Satan entrap the Muslims ?

As for the Muslims who are not firm in Monotheism and submission to the Holy Prophet (peace and blessings of Allah be upon him), but invoke the saints who are not present before them and seek their help, they have the Satanic experiences with proportion to their deeds with which the Satan is pleased. Some of these people are deemed to be worshippers and religious despite their ignorance. Some of them is carried to the plain to 'Arafat and he stays with other pilgrims whereas he has not put upon the pilgrim's dress (Ihram) near the mawaqit (fixed points) ; nor has he spent night at Muzdalfa, nor has he performed the *afada* circumambulation (tawafi-afada). Yet people think that he earned the reward of this righeous deed of Haj and has displayed one of the greatest miracles displayed at the hands of the saints. They do not know that this is a mere game of the Satan, for this haj is neither prescribed by the Shari'ah nor is it lawful according to the unanimity of the Muslim scholars. He who considers it the worship of Allah and a miracle of the saints is one who is misguided and ignorant.

It is why that none of the Prophets and the Companions of the Holy Prophet (peace and blessings of Allah be upon him) has experienced such thing although they enjoyed higher status in Allah's sight than these saints enjoyed. An episode is related about a saint who was carried along with a number of other people from Alexandria to Arafat. He saw the angels descending from heaven and.recording the names of the pilgrims. Upon this, he said, "Have you written my name ?" They said, "You have not performed the haj like other people. Neither you suffered fatigue and toil nor did you wear ihram (pilgrim's dress). Thus you have not observed the haj for which pilgrims are rewarded." People told some saints that he had performed haj along with them in the air. Upon this, they remarked, "Such a haj does not relieve you from the performance of an obligatory haj for you have not performed haj in the manner prescribed by Allah and the Holy Prophet (peace and blessings of Allah be upon him)."

Two Pinnacles of Islam : Monotheism and Prophethood

The edifice of Islam is founded on two principles, namely : (*i*) Allah, the Alone, should be worshipped and nothing should be associated with Him ; and (*ii*) He should be worshipped in the manner prescribed by Him through the agency of the prophethood of His Apostle (peace and blessings of Allah be upon him). These principles are the essence of our affirmation : "I bear testimony that there is no deity save Allah and I bear testimony that Muhammad is His servant and Messenger." *Ilah* implies a being whose worship and love, reverence and awe, fear and hope and grandeur and glory overwhelm the hearts of mankind. Allah, the Exalted, has the right that none should hold an associate with Him in these things. Therefore, none should be worshipped, invoked save Him ; nor should any one else than Allah be feared and obeyed.

The Holy Proyhet (peace and blessings of Allah be upon him) is a Messenger ordained to deliver to the mankind the Commandments and prohibitions and impart to mankind what Allah has declared lawful or unlawful. Accordingly,

lawful is only that which he has declared lawful and unlawful is that which he has so declared. Similarly, only that religion (din) is valid which has been prescribed by him. The Holy Prophet (peace and blessings of Allah be upon him) is a mediator between the Creator and the creation in the delivery of His Commands and prohibitions. His promises and warnings, the things declared by Him as lawful and unlawful and all things that have been revealed to him. But as regards the grant of the prayer, aversion of calamities, right guidance and independence from want, Allah, the Exalted, hears their prayers, sees their living places and knows their secret and open things. He has the power to send down the blessings, remove the harm and disease without His being informed by any one about the conditions of His bondsmen and without seeking any one's help in fulfilment of their needs. He Himself has created the means by which their needs are to be fulfilled. He is One and Independent Who has not begotten anything nor is He begotten and Who has no comparable.

> "All that is in the heavens and the earth entreat Him. Every day He exerciseth (universal) power."
>
> (Al-Qur'an 55 : 29)

Thus those who are in the heaven and those who are in the earth entreat Him. He is immune from all weaknesses. Listening to one prayer does not make Him unable to listen to the other prayers. The different voices and languages do not confound Him to err to understand them. On the contrary He distinctly hears the confused voices with the variation of languages and divergence of needs. The entreaties of the suppliants do not annoy Him. He rather likes entreaties in prayers.

As the companions of the Holy Prophet (peace and blessings of Allah be upou him) asked him about the injunctions of the Shari'ah, he was ordained to respond to their enquiries. Allah, the Exalted, in this context, says :

> "They ask thee (O Muhammad) of new moons. Say : They are fixed seasons for mankind and for the pilgrimage."
>
> (Al-Qur'an 2 : 219)

"They question thee (O Muhammad) what they ought to spend. Say : That which is surplus."

(Al-Qur'an 2 : 217)

"They ask thee with regard to warfare in the sacred month. Say : Warfare therein is a great (transgression)."

(Al-Qur'an 2 : 717)

"And when My servants question thee about Me, then surely I am nigh. I respond to the prayer of the suppliant when he invokes Me."

(Al-Qur'an 2 : 186)

Allah, the Exalted, has not said : "Say (O Muhammad)"; Instead He has said : "Verily, I am nigh. I respond to the prayer of the suppliant." Thus, He is very nigh to mankind as the Holy Prophet (peace and blessings of Allah be upon him) observed as people raised their voices in remembrance of Allah and prayer to Him :

"O mankind, restrain yourselves. Verily, you invoke not a being dumb or away (from you). You invoke the All-Hearing, the Nigh. Whom you invoke is more nigh to you than the neck of your mount."

At another occasion, he said :

"As anyone of you stands for his prayer, he should not spit in the direction of his face for Allah is there in the direction of his face ; nor should he spit towards his right side for to his right there is an angel ; he should spit to his left and at his feet."

This tradition has been transmitted in Sahih Bukhari for many purposes.

Allah, the Glorified is above the heavens in His Throne. He is aloof of His creatures. His creatures do not embody in themselves anything of His Person nor does He embody in Himself anything of His creatures. He is Glorified and Independent of the Throne and all the creatures. He is in need

of nobody for anything. He rather supports the Throne by His Power and those who carry the Throne.

Allah has created the universe in different strata but He has not made the upper stratum dependent upon the lower stratum. The heaven does not depend on the air for its existence and the air does not depend upon the earth. The Supreme Being is the Lord of the heavens and the earth. He is as He Himself has defined Himself:

"And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him)."

(Al-Qur'an 39 : 67)

He is the Greatest, the Most Glorious, the Most Independent and the Most High of being in need of anyone and being supported or aided by anyone Instead, He is Alone, Independent Who neither begets nor is begotten, nor has any comparable with Him. All the creatures are dependent upon Him and He is independent of all the creatures

All these topics have been discussed in detail at various places. Out of them, the Unity of Divinity in theory and practice with which the Holy Prophet (peace and blessings of Allah be upon him) was sent, has been made explicit. The Unity of Divinity in theory is enunciated in Surah Ikhlas opening with the verse: "Say : He is Allah, the one." The Unity of Divinity in practice finds its expression in Surah al-Kafirun (The disbelievers) opening with the verse: "Say, O ye who disbelieve." For this reason, the Holy Prophet (peace and blessings of Allah be upon him) used to recite these two surahs in the dawn prayer and in the two rak'as of *tawaf* (circumambulation). He also used to recite in the two rak'as of dawn prayer and of tawaf (circumambulation) the following verses:

"Say : O people of the Book! Come to a word which we and you hold in common: That we shall worship none

but Allah and shall associate naught with Him, and (that) none of us shall take others as lords besides Allah ; and if they turn their backs, say : Bear witness that verily we surrendered (ourselves to the Will of Allah)."

(Al-Qur'an 3 : 64)

These two verses embody in them the Religion of Islam and enunciate the Unity of Divinity in theory and practice. Thus, the verse, "We believe in Allah and in that which has been sent to Ibrahim, Isma'il, Ishaque and Ya'qub and (his) descendants" up to the end speak of the belief in theory as well as the Islam (*i.e.* submission and obedience) whereas the verse 'Say : O people of the Book ! Come to a word which we and you hold in common" up to the end has a mention of the Islam (submission) and Faith in practice. Thus, the most excellent grace that Allah has bestowed upon His servants is Islam and Faith and both of them are found in these two verses.

This is the question and its answer that I considered essential to mention here. This includes in brief the important objectives and beneficial principles on the subject. The Unity of Divinity is the secret of the Qur'an and the books of Faith. The wide scope of the subject with the variety of the discussions is very vital and beneficial for the betterment of this world and the next world.

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